Missions — Japan

A THIRD OF A CENTURY

OF

CHRISTIAN WORK

First Chapel, Kobe, 1873

A Memorial

Edition of

MISSION NEWS

March 28, 1903

The Japan Mission, A. B. C. F. M.

（明治三十三年十二月十六日第三種郵便物認可）

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MISSION NEWS.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(明治三十三年三月十日第三種郵便物認可　毎月一回第四土曜日發行)

SPECIAL EDITION.

COMMEMORATIVE OF THE CLOSE OF A THIRD OF A CENTURY OF SERVICE IN JAPAN BY THE JAPAN MISSION OF THE AMERICAN BOARD, NAMELY, FROM NOVEMBER 30, 1869 TO APRIL 1, 1903.

Vol. VI. YOKOHAMA, JAPAN, SATURDAY, MARCH 28th, 1903. Nos. 5, 6.

NOTICE.

It will be noticed that the February number was omitted and that this issue comprises Nos. 5 and 6.

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NOTES.

It is with deep gratitude in our hearts that the members of the American Board's Mission prepare to enter a new period of Christian service in Japan. To the writer it seems but as yesterday that he stood upon the platform at Pittsburg and made his maiden speech as representative of the Board. He was surrounded by men who had grown gray in the service of the Board, many of whom had been the close personal friends and associates of his father. Their enthusiastic adoption of the new mission and the pledges they gave of their constant sympathy and support were an inspiration which has been with him till this day. Those pledges have been nobly fulfilled, not merely by those who at that time conducted the administration of the Board but also, and not less heartily, by those upon whom their mantle has fallen.

* * * *

The outlook then was not encouraging. In our ignorance, the natural standard seemed to be that afforded by the history of missions in China. We endeavored to prepare ourselves for a long and patience-trying conflict with anti-Christian forces, before even the most moderate successes could be won. Those who imagine that missionary enthusiam depends upon the reports of large numbers of converts won mistake entirely the temper of the men who controlled the counsels of the American Board and the spirit they sought to foster in those who represented them in foreign lands. They did not expect and they did not encourage us to expect speedy success,—certainly not such as could be tabulated.

* * * *

But the success came in the forms which Dr. Davis describes, and it came, as it seemed to us all, speedily. We had fancied that many years must be given to painfully laying foundations

deep down in the soil before we might hope to see the structure of a Christian Church rising to the light; but within three years it became evident that in some way, we know not how, a foundation had been laid and that a church was to rise to the glory of our Lord, the great Master-builder. When the first congregation, in Kobe, publicly assumed its responsibility as a Christian church, April, 19, 1874, it awakened the brightest hopes. It was only a little more than a year after the edicts against Christianity were removed from the public notice-boards. The people, certainly at the open ports, were eager to know what this foreign religion might be, and as they studied it they were, many of them, impressed by the contrast between the current stories and the spirit which their studies had revealed. No doubt some mistook the interest excited by this sense of contrast for a genuine Christian faith.

Others, probably, associated Christianity with the increased freedom which marked the new régime, and saw in the church the starting point of a new and, as they thought at least, a better social life. As a matter of fact the early churches in Japan were the centres of great social activity. Schools, hospitals, and various other enterprises looking toward improvement of social conditions took their rise in the churches, and at the same time brought into the membership many who had not humbled themselves and become as little children.

But though we had been able to understand these conditions more fully and had allowed more justly for failures and disappointments, we should still have reckoned our lot a happy one and would have abated little from our sanguine hopes.

* * * *

And those hopes have, we believe, in the main been justified. We cannot, it is true, speak so confidently, as some of us did fifteen years ago of a nation born in a day, yet the change which our Mission has witnessed, both in the church and out of it, is hardly less marvelous than the enthusiasm of youth led us to fancy. From less than a dozen baptised Protestant Christians in 1869 in all Japan, to 11,000 enrolled church members, associated with our Mission and a grand total for all Japan of nearly 45,000 Protestants, is certainly a growth far beyond any reasonable expectation. The founders of our Mission, certainly, would have rejected at once a prophecy embodying such an estimate.

* * * *

We do not rejoice in numbers only. The spirit of independence, both financial and otherwise, which characterises the churches with which our Mission has been and is associated assures us that they have accepted Christianity not as a gift from foreign friends, but for its own sake. They claim, and we are glad to have them claim, the right to apply their own philosoply to the facts of Christianity. In doing so they will make mistakes, as the early Fathers so many of them did. Some of these mistakes may affect seriously the life of the church; but these battles must be fought out on Japanese soil as they have been on other soils, and the truth will win. We mourn over those who fall, but the strife must go on, and the very eagerness to find a harmony between the faith which the spirit of Christ awakens in the breast and the philosophy, which their conception of scientific truth has led them to accept, compels the belief that Christianity has ceased to be an exotic and has sunk its roots far down into Japanese soil.

* * * *

What has already been said suggests that the Kumi-ai Churches with which we are affiliated have long since passed out from under our tutelage, if they were ever under it, and are manifesting a life of their own. Out of eighty-one churches, thirty-six are financially in-

dependent. Their Home Missionary Society also is prosecuting its work vigorously and has won conspicuous success in bringing the churches under its care to self-support. It is one of the disappointments connected with this memorial number of MISSION NEWS that a special article cannot be given to this Society and the part it plays in the life of the Kumi-ai Churches. It is one of the most interesting features of the work which we call ours, not in any invidious sense, but because it belongs to a system which had its beginning in the labors of our Mission and in which we still have a share.

* * * *

With other missions we have from the first sustained the most cordial relations. The pioneers of our Mission on first landing in Yokohama enjoyed for some days the hospitality of Rev. and Mrs. Cornes of the Mission of the American Presbyterian Church(North) and from that day forward we have been under continual obligations to that and other missions in whose successes we rejoice as they do in ours.

It is a pleasure to include in this number of MISSION NEWS, along with letters from Japanese friends, others from members of several of the prominent missions at work in Japan. They represent different schools of thought, some of them widely separated from that for which we stand. We are in no wise indifferent to the issues involved in these varying conceptions of truth, but the writer at least is compelled to believe that in this period of intellectual turmoil the Divine Spirit reveals Himself as of old "by divers portions and in divers numbers." It is said that a few years ago when a learned professor was charged with heresy, full support was anticipated from a certain clergyman of great prominence, and of pronounced conservatism. To the surprise of every one, he gave his voice against the charge. It was currently reported that the secret of his decision lay in the fact that his own son not long before, seemingly at the point of abandoning his faith, had been won back to an active Christian life by this same professor. A like tolerance of widely variant views is not less taught by observation in Japan.

* * * *

For this tolerance our Mission stands. As has been said, we do not view the situation without anxiety. Some of us certainly cannot adjust ourselves to what is called the new theology, but it effectively appeals to many minds ,and, whether we agree with it or not, its representatives cannot be denied an honorable place among the Christian forces in Japan.

* * * *

The Editor gratefully acknowledges the help he has received from those who have contributed papers to this number. The aim has been not to write a history of the period covered, but rather to give a vivid impression of the scope of its work and to help the readers of MISSION NEWS to estimate the strength of the movement to which that work has contributed. We do not forget the many and varied forces anxiliary to the work of our own and other missions, Catholic as well as Protestant; but to enumerate even hurriedly would lead us beyond our bounds.

As we look back and see what God has wrought, we thank Him with full hearts, for the mercies of the past and the bright hopes that past awakens in our hearts. The Mission must, whatever its success, occupy a relatively smaller place as the work of the churches grows. We gladly yield to them and close this third of a century with the hope and prayer that long before another thirty-three years has passed the work of our Mission may be ended. Such an issue is the goal to which Divine Providence bids us look forward.

Letters of Congratulation.

I do most heartily congratulate the members of the "American Board" on the completion of a generation of work in Japan for God and His Christ. They have labored faithfully for the promotion of that righteousness by which a nation is exalted.

As pioneers in Christian education they have been instrumental under God, in raising up men in Church and State whose characters have been formed from the teachings of Him, who while inculcating loyalty and service to earthly rulers, will have men render unto God the things which are God's.

The Missionaries of the "American Board" by their generous and helpful sympathy with all that concerns the making of Christ known to the people of this land have been an inspiration to missions of every name.

That God may bless you still more bountifully in the years that are to come is the prayer of yours sincerely,

JOHN MCKIM,
Bishop, American Episcopal Mission.

Through MISSION NEWS, I should like to send a word of congratulation to the American Board upon the close of a third of a century since the work of its Japan Mission was begun.

Looking back over the history of the Mission, I gratefully acknowledge the invaluable services it has rendered by introducing Western ideas and by making the influence of Christianity felt by our people at large. I believe the Mission has set a good example of what Christian mission work should be in any land where the name of Christ has not been known.

The Mission truly represents Christian civilisation, not only by preaching the Gospel of Christ to our people, which is of course its chief aim, but by lending a helping hand to efforts looking towards intellectual and social reform in our country. The value and amount of the work done by the mission can hardly be shown by statistics. The share which the American Board has had in the grand work of building up the Kingdom of our Lord in Japan, only coming history can reveal.

That God may grant continual blessings upon the American Board and still greater success to its Mission, is the earnest hope and prayer of your co-laborer

K. TSUNASHIMA,
Pastor of Bancho Church,
Tokyo.

In 1872, when just leaving the Seminary at Oberlin, I received "Bartlett's Sketches" of the various missions of the A. B. C. F. M., one of which related to Japan. The latter now reads almost like ancient history. It tells how, at the Annual Meeting of the Board in Pittsburg, Penn., in 1869, the Board fully and heartily approved of the proposal submitted by the Prudential Committee to establish a mission in Japan, and on the fourth of the next month (November, 1869), Rev. Daniel Crosby Greene, son of a former secretary of the Board, sailed from San Francisco with his wife, to commence the Mission. They reached Yokohama the 30th of the same month. It tells also of their location at Kobe. The same early document speaks of the coming of the Rev. O. H. Gulick and wife, Rev. J. D. Davis and wife, Dr. J. C. Berry and wife, Rev. M. L. Gordon, M.D. and wife, and of "two ladies, Misses Dudley and Talcott" who sailed from San Francisco the 1st of March 1873.

Looking back from the present to that comparatively far away time and the coming of those pioneers, to whom all that has since transpired was then

in the future, we feel that this is a point where we can raise our "Ebenezer" along with our friends of the American Board's Mission and exclaim with them, "Hitherto the Lord hath been our helper." We extend most hearty congratulations to Dr. Greene and Mrs. Greene, and to all their colleagues, in view of the great things they have been permitted to witness in this third of a century, and through divine guidance been enabled to accomplish in this land. This period spans the time in which the edicts against Christianity were abolished; the deprivation of the power of the daimiate; railways constructed; the Government educational system developed; constitutional government inaugurated; the change in the mode of reckoning time from the old system of lunar months to that of the West; the establishment of the Red Cross Society and other important enterprises. This time, too, has seen the development of the Kumi-ai Churches in the country, a body of some twelve thousand Christians who wield an immense influence in the nation, far beyond the circle of their own immediate membership, and with a pulpit that numbers amongst its members men of great intellectual worth and spiritual power. We congratulate our sister body of missionaries, upon the noble school work whose foundations have been laid deeply and permanently in the midst of trying times and circumstances.

It is a pleasure to have an occasion like this to recall the goodness of the Lord that we may realise how grateful we ought to be. We think now of the fact that in 1869, at the time of the arrival of the first missionaries of the American Board, there was no organised Protestant church in Japan, and but a few Christians of that faith, but now there are more than fifty thousand! "The Lord hath done great things for us whereof we are glad." We rejoice with the pioneer laborers of the American Board and their colleagues, as they face the future, and trust that the successes of the past are but the grey streaks of light that mark the coming in of the full-orbed day of a Christianised Japan.

A. D. Hail,
Cumberland Presbyterian Mission.

Hearty congratulations on the completion of a third of a century of Christian service in Japan by the American Board in such a transitional epoch as the Meiji era. And what splendid results to show for it! A native church well established and so largely self-supporting and independent. The Doshisha and its branches,—a well equipped Christian University, with the Speaker of the National Diet as its official head! A goodly company of foreign missionaries, many of whom are signally honored with long years of service and rich experience! The fragrant memory of Neesima and others fallen on sleep,—a rich benediction to all Christian Japan! Most sincere congratulations upon that in which all Christian workers share, in a degree. "And whether one member suffereth, all the members suffer with it; or one member is honored all the members rejoice with it."

May the next third of a century see a corresponding strengthening of the churches! May the spirit of the Doshisha be such that, as in the first ten years of its history, not ten men shall pass through its courses without becoming Christians.

May the spirit of our Nestors in Missions, Drs. Greene and Davis, with others, veterans in service, long continue to be an example and inspiration to workers of the American Board, as well as to other foreign workers in Japan!

Very sincerely
John L. Dearing.

Having heard that the Congregational Mission in Japan has finished one third of a century's work, I would

not miss this opportunity to express my heartiest congratulations on this memorable event. My congratulatory words are the more sincere, as there is no other mission besides my own in this field, the work of which I appreciate and with which I sympathise so much. Eight years ago, I took part at London in the centenary celebration of the London Missionary Society and since that time I have enjoyed the hospitality and the friendship of so many a Congregational missionary's home, that my heart naturally feels very intimately connected with their work. There are above all two features which I appreciate most. One is the broadness of theological views among Congregational ministers, their clear distinction between theology and religion, and the variety of theological and philosophical views among them, which of course does not exclude unanimity in the essentials of faith. I think this feature especially welcome for a country like Japan, with a thinking population which has free access to all the varieties and shades of thought in our home-lands and by no human power can be prevented from absorbing them. There is a need, therefore, of missionaries who are able to teach the difference between form and contents, between spirit and letter, between essentials and non-essentials in Christianity according to the apostolic rule: "There are diversities of gifts, but the same spirit." The other feature I praise most in the American Board's work in Japan is its earnest endeavor to create in Japan a Christian community independent of foreign tutelage, fully national in its outward appearance and yet Christian in its nature. There is much criticism on Congregational mission methods on the European Continent, but whatever we may say about the wants of other fields, there is no doubt that the American Board undertook what was appropriate to the spirit of Japan, by creating a native church, fully independent, broad in its views, and at the same time rooted firmly in the fundamental truths of Christianity, so that there is no fear of its being blown away by an adverse wind, as it may have seemed sometimes, when heavy conflicts arose, so that it will prove a powerful centre of attraction for other church organisations in the course of time.

By saying all this I have stated that on which I congratulate the Congregational brethren. They have gained in Japan a wonderful success, to which only that of the united Presbyterian missions is a parallel. May they go on from strength to strength and from victory to victory, and may the coming two thirds of the century show a continuous bloom of the work hastening that happy time, when missionaries shall be no longer needed for the help of an independent native church! My congratulations proceed from a full heart; for on account of the identity of its chief principles your cause is my cause and your victory is my victory.

I remain,

Yours sincerely,

EMIL SCHILLER.

Permit me to extend to the Mission of the American Board in Japan my most hearty congratulations upon the completion of a third of a century of work in this peculiarly interesting and hopeful field.

When one considers the great changes that have taken place during that period, it is evident that they have been brought about only by the power of God. At the same time there has been the human imstrumentality in which the members of the American Board Mission have borne a conspicuous and honorable part.

Wishing you all the joy and privilege of witnessing still greater manifestations of God's presence and power in the transformation of human lives into the divine image, I remain.

Yours most cordially;

H. LOOMIS.

I rejoice in the opportunity of expressing my heartiest and most cordial congratulations to the members of the American Board's Mission in Japan upon the completion of one third of a century of Christian work in the "Land of the Rising Sun."

God has indeed wrought marvellous things for His Kingdom and people during this eventful period and has in His providence given your Mission an important part in all that has been accomplished.

I am confident that the whole missionary body in this land is under very deep obligations to the noble men and women connected with your mission, who have labored so earnestly and faithfully to build up the Kingdom of Truth and Righteousness among this people. Those, who like the writer, have enjoyed the personal friendship of some of these early pioneers of this Mission can testify what a help and inspiration their counsels and their lives have been to the work as a whole.

It is a matter for sincere congratulation that so many of these brethren and sisters are spared and among us to-day to see and rejoice in the precious results of their long years of service. They have in a measure reaped where they have sown. All honor to them and their associates! May they continue to dwell in the land and enjoy the love and respect of their fellow workers until they see the desire of their souls,—Japan a Christian nation.

ROBERT A. THOMSON.

I congratulate you on the issue of your special number commemorative of the close of a third of a century of work by the Japan Mission of the American Board, with which I have been in intimate relations throughout almost the whole of its history. There are many standpoints from which to estimate the grand work of the American Board in Japan, and I must speak from my own, though it may not yield so comprehensive a view as that of some others.

Every mission established in the name of Christ has His blessed Gospel to propagate and in this we rejoice. The special success of the several missions, however, is not due to the Gospel itself which should be the same with all, but rather to the principles each represents and the method of propagation which it adopts as well as to the men through whom it is gained. For twenty-seven years I have worked in close association with the American Board and know that its principles are sound and adapted to the character of the Japanese people and that its missionaries are proper men of thought and action. They are large-minded, unsectarian, liberal, progressive, and intelligent men, full of sympathy and always ready to confide in the reliable men of Japan.

The principle which underlies their work is that of raising up churches which shall be self-supporting, self-governing, self-educating, and which shall embody the Word of God in the spirit of Christ. No other mission has established so many self-supporting, and self-governing churches as that of the American Board, or produced so many independent and practical men, or has educated so many independent thinkers. Some may say that the Japan Mission of the American Board has produced heretics who devastate the Lord's vineyard; but, as I think, the religious principle which cannot produce heretics is dead; and those who have in the past been thought heretics and have been excommunicated and burned have not always been the Lord's enemies. On the contrary, they have often been His faithful servants and the chief promotors of the blessed Gospel. The principles which the American Board adopted nearly thirty-four years ago through the appropriate men which it sent into the field, have ever realised themselves during all these years and will I believe realise themselves in the future and the memory of its veteran missionaries will not only endure in the

history of Japan, but will grow brighter as the principles which they have represented yield in an increasing degree their glorious fruit.

Yours faithfully in Christ,

J. D. EBINA,
Pastor, Hongo Church,
Tokyo.

The American Board's Mission, in my mind has always stood among many missionary forces in this Country distinctively as one of the chief promoters of higher Christian education, as worthy to be the spiritual successors of the Pilgrim Fathers, and as among the foremost supporters of the spirit of independence in religious thinking as well as in Church polity. The rapid growth of your work and its wide influence beyond the Church, notwithstanding the comparatively small number of the workers, is due, I believe, to these and other characteristics, which have strongly appealed to the sympathy of some of the best Japanese minds. I have no doubt you have had and will continue to have a special mission in the Christianisation of this Empire.

With my most hearty congratulations on the past and with my best wishes for the future.

I remain, faithfully yours

TASUKU HARADA,
Pastor of Kobe Church.

A third of a century is a long period in modern missionary work in Japan. It is only a little over forty years since the first Protestant missionary landed on these shores. What prolific years these have been in the world's history! There have been few, if any, such periods of progress and achievement. For Japan the past thirty-six years mark an epoch of unprecedented growth and development. On industrial commercial, educational, and political lines we may truly say of Japan, "Old things are passed away; behold, all things are become new." Happy the Christian mission that has had "part and lot" in the good work of preaching the Gospel in Japan during these eventful years! Missionaries of the American Board were on the field in the early years of this new era. Their untiring zeal and strenuous efforts in evangelisation and education stand out prominent and unique. The verdict is, "well done."

It is, therefore, with great pleasure that I extend the congratulations and greetings of the missionaries of the Methodist Episcopal Church to the missionaries of the American Board, on the rounding out of *Thirty Three* years of faithful and successful labor in this wonderful land.

We rejoice with you, Brethren beloved, in all your past successes, and earnestly pray that your future labors in this enterprising and progressive Empire may be abundantly blessed of God, and be crowned with still greater and more glorious success! May the good time soon come, when through the united efforts of Christian missions, Japan shall become a "new" land, morally and spiritually, as well as on commercial and educational lines!

JULIUS SOPER,
M. E. (North) Mission.

Permit me to congratulate the American Board Mission on the completion of a third of a century of missionary work in Japan. It has been with them a succession of years crowded with wide-awake and masterly activity, and Japan owes much to the presence of this body of earnest men and women during these thirty-three eventful years of her history. The American Board's Mission has been distinguished for a high grade of scholarship and culture on the part of its members, for an intelligent and sympathetic understanding of the Japanese people, and for a generous policy of encouraging the self-development of the Japanese Church. It has been, altogether, a mission that has represented a high type of mission.

ary work, for which the whole missionary body in Japan may well be grateful.

Again presenting my congratulations, I have the honor to subscribe myself,

Yours in Christian fellowship,
D. B. SCHNEDER,
Reformed (German) Church.

Dear Doctor Greene:—

Among the many others who are sending their salutations to your Mission I too claim a place; for it is well worthy of the salutation of all those who love the Lord Jesus Christ in sincerity and truth, for its work of faith and labor of love in establishing the Church of Christ in the nation. Certainly too it may truly be said of it that in a marked degree it has been a moulding force in the life of this first generation of Christians in New Japan. But as an old friend and an eye witness almost from the beginning, in remembrance of the part you have had in its conflicts and work, its joys and its sorrows, I take the pleasure of sending to you yourself an especial and peculiar salutation.

Sincerely yours,
WILLIAM IMBRIE,
Am. Pres., Mission.

Dear Sir:—

I take great pleasure in congratulating the Japan Mission of the American Board upon the completion of a third of a century of its work, which, I hear, is to be commemorated by a special issue of the MISSION NEWS. The period of thirty-three years and one hundred and twenty-two days, that is to close April 1st has been nearly co-extensive with the new régime in this country, one of whose most prominent features has been the assimilation of Western ideas and institutions. During these years, therefore, Christian missionaries have doubtless had a very interesting field to work upon. The importance of evangelistic work in Japan lies, from a general point of view, in the fact that it has introduced one aspect of Western civilisation otherwise likely to have been neglected by our people, and has thus widened their mental and spiritual horizon. But, apart from this, the missionaries have shown their activity in a varied accessory work for the good of the country. The part played by them in education is so fully recognised that reference to it now seems scarcely necessary. It is perhaps less known, but has to be recalled on an occasion like the present, that the missionaries had a share in helping the Japanese to acquire a perfect status in the comity of nations. They made endeavors to present to the Western public the case of Japan in her struggle for the revision of the treaties. They were obviously in a position to take an impartial view of the situation, and the soundness of their judgement has been borne out by events. The representatives of the American Board having been among the foremost in these and other forms of missionary enterprise, all candid observers will bear witness to the fruitfulness of their work during this third of a century.

Yours respectfully,
I. TOKUTOMI.

Our Work as seen by the Workers.

The First Years of the Work.

During the first years of the life of our Mission in Japan, no direct missionary work could be done. In July, 1871, Mr. Gulick's teacher, Ichikawa Yeinosuki with his wife were seized at dead of night and hurried off to prison,

for the crime of reading a manuscript copy of Mark, and Kanda Kohei, the Governor of Hiogo Ken, told us that if Mr. Ichikawa had received baptism there would be no hope of saving his life. Mr. Ichikawa died in the Kyōto prison a little over a year after his seizure. Gov. Kanda told us at this same interview that if a bookseller in Kōbe sold an English Bible, knowing it to be a Bible, he, the Governor, acting under orders from Tōkyō, would be obliged to send him to prison. It was hard work to secure teachers of the language even, so great was the fear of the people. It was impossible to find a Japanese audience which dared to listen to the preaching of the Gospel.

The removal of the edicts against Christianity from the bulletin boards, in February, 1873, prepared the way so that in the autumn of that year, little companies of Japanese gathered in Kōbe, Ōsaka, and Sanda, who gladly listened to the Gospel and studied the Bible.

In the winter of 1873-4, the first prayer meeting in the Japanese language was held in Kōbe, in the house of Dr. Greene, when seven or eight men and one Japanese women were heard to pray for the first time.

During this same winter, the first Japanese prayer meeting was also held in Ōsaka. Rev. O. H. Gulick was absent, having gone to the Sandwich Islands to bring his aged parents to Japan, Dr. Gordon was shut up in a dark room on account of his eyes, and Mr. Leavitt had recently arrived. The writer went over from Kōbe and conducted the regular Sabbath afternoon preaching service one Sabbath, in the *nagaya*, which stood by Dr. Gordon's gate, and after the sermon, Dr. Yasuda arose unasked and broke out into a very touching prayer, and then Dr. Yasuda, Dr. Takagi, and two other men with the writer, retired to the dark room where Dr. Gordon was, and each one led in prayer there.

The next spring, April 19th, 1874, a church of eleven members was organised in Kōbe, several of the Ōsaka Christians walking to Kōbe on that Sabbath morning to be present. Archdeacon Warren was also present and dismissed the audience with the benediction. May 34th of the same year a church of seven members was organised in Ōsaka.

The constitution of these churches was very simple. They were called churches of Christ. The creed was substantially that of the Evangelical Alliance, and assent to this simple creed was not made a test of membership; but rather the acceptance of Christ and His presence in the heart. Candidates were simply asked if their own belief was sufficiently in accord with this creed so that they could work in harmony with the church which was organised on that basis.

Every member, young and old, male and female, was expected to work directly to lead others to Christ, and all were urged, so far as possible, to preach the Gospel. Eight of the nine men in the Kōbe church at this time wanted to preach the Gospel, and they began as they had opportunity.

The missionaries, also, nearly all gave their whole time to direct work, during those early years. Missionaries accompanied by the young Japanese Christians would go to the towns between Kōbe and Ōsaka, holding meetings in hotels and tea-houses. After two or three meetings, the keepers would refuse to allow more to be held, but meetings were continued in the private houses of those who had become interested. Such a spirit and such labor brought forth fruit, notwithstanding the great prejudice which existed against Christianity.

In the autumn of 1873, the writer began work in Sanda, twenty miles north of Kōbe, where a company of about twenty young men were ready to study the Bible. The missionary bought a horse and rode over on Saturday and back on Monday. After a few weeks, every hotel in the town

refused admission, one Saturday night, as he arrived after dark. At last, leading his horse along in the rain and darkness, he knocked at an unknown gate. It proved to be a small Buddhist temple where for a small money consideration the missionary stopped on each visit, for six months, preaching and sleeping in front of the Buddhist idols and symbols, until Dr. Berry's work had culminated in a preaching place in connection with his hospital and dispensary. Churches were organised in Sanda and in Hiogo in 1875.

The Dōshisha school was opened in Kyōto, in the fall of 1875, and in December, 1876, three churches were organised in that city with an aggregate membership of sixty. Of these sixty members, thirty came from the Dōshisha School, nineteen of whom entered the school as Christians, mostly from Kumamoto, and eleven first accepted Christ in the school; while ten came from other churches and twenty were gathered from the city of Kyōto.

These Kyōto Christians, especially the young men in the school, were very active. During the winter of 1876-7, there were forty-five places in the city where the Bible was read and explained to a larger or smaller audience. During the Christmas vacation of 1876, Mr. Morita and another of the Kumamoto Band, made the circuit of Lake Biwa on foot, preaching as they went.

The next few years witnessed a great expansion of the work. Before the close of 1882, three new churches were organised in Ōsaka; the Naniwa, the Temma, and the Shima-no-uchi; and the spiritual power of Mr. Sawayama, the first ordained Pastor of the Kumi-ai Churches, was felt by the whole body of Christians. The Kumamoto Band had been graduated and several of them had gone out into direct work.

Mr. Ebina went to Annaka where a church was organised which became the mother of churches in Jōshu. Mr. Yokoi went to the little band of Christians in Imabari, where a strong church was built up and a building erected which would seat several hundred. The faithful labors of Mr. Kanamori and the missionaries in Okayama resulted in the organisation of the Okayama and the Takahashi churches. Churches were also organised in Hikone, Yokkaichi, and Akashi.

Two hundred and four members were received on profession during the year ending April 30th, 1882, and contributions for religious purposes were over eight thousand *yen*, that is more than eight *yen* per member. The spirit of self-support, of consecration and of earnest Christian work was very marked.

There were, at the close of the first ten years of active labor, December, 1882, nineteen churches with a membership of about one thousand, and with thirteen ordained pastors and five houses of worship, erected without aid from the American Board, save a grant of five hundred dollars for the first church building in the capital, Tōkyō.

During the next year, 1883, came the great revival wave which swept over all the churches in Japan, its wonderful power being especially felt in the Dōshisha school. An earnest band of Christians in the school had been praying for a blessing for months, but the wave came suddenly. None of the teachers knew of its coming, until nearly the whole school had spent a sleepless night, nearly all the Christians in the school being under such conviction of sin that they could not sleep. The night was spent in prayer by the students in their rooms. The efforts of the teachers were put forth for ten days to check excesses and guide the inquirers. All the Christians in the school gained a new experience, and at the end of two weeks there was scarcely one of the nearly one hundred and fifty men in the school who had not come into earnest faith and the Christian life. A little later, two of these students spent a week in Goma, a farming village of Tamba,

and over twenty men and women were converted, nearly all of whom remain steadfast Christians to this day.

Thus the foundations were laid and the way prepared for the grand ingathering which followed from 1884 to 1889.

The nineteen churches with one thousand members of 1882, became, in the next eleven years, more than ninety churches, forty two of them self-supporting, with a total membership of over eleven thousand.

This was before the nationalistic wave came, and before the nationalistic influences began which threw doubt upon the Bible, upon Christ, and upon the supernatural. Doubtless many who had only an intellectual faith in Christ were received into the churches during this period of rapid growth, but, could the earnest faith and life of the churches have been continued, many of these inchoate Christians would have been perfected and led into vital faith, but when the chilling waves came, they were many of them chilled. Some of them were lost to the church, and many others were so chilled as to become unfruitful.

The early years were years of simple faith, deep consecration, and earnest co-operative work on the part of the missionaries, the pastors, and the whole membership of the churches.

The encouragement of the present outlook is that there are indications of a return to this early faith, consecration and earnest work.

J. D. Davis.

An Appreciation After Fifteen Years of Missionary Service.

The editor of the "Mission News" has, rather inconsiderately I think, asked me for an article on "The work of the mission as seen by yourself."

There are two ways of "seeing" things: by actual observation, and by reading. As I have been denied to a great extent the privilege of the former method, so far as the general work of our mission is concerned, whatever judgment I may have on the subject is based almost exclusively upon the latter, together with conversation and correspondence with those who are directly engaged in the work of the twelve stations of the Mission.

PERSONNEL OF THE MISSION.

Should I venture much upon this topic it would be necessarily in the nature of a eulogy. When I came to the country first, fifteen years ago, fresh from the Seminary, and found myself place immediately upon an equal footing, so far as salary was concerned, with those who had borne the burden and heat of the previous eighteen years, and who, though all looking surprisingly young, were naturally veterans in my eyes, I was led to wonder why I had been thus favorably dealt with and thus happily circumstanced. But,—unlike a certain Oregon senator, who, on going to Washington and seeing the august Capital and the dignified Senate, wondered at first how he came to be sent there, but after a short residence and intercourse with his colleagues, came to wonder still more how the rest of them ever got there,—I remember no instance during these fifteen years where, in this connection, such phrases as "distance lends enchantment" and "familiarity breeds contempt," had any grain of truth for me. The reverse invariably has been true. The members of the Mission, the fathers and mothers, the grandfathers and grandmothers, the children and the grandchildren, on the mission field and off it, have everywhere and always testified to the sturdy worth of this small American community in Japan, which has, during this third of a century represented the Congregational Churches of the United States, and they have invariably commanded my admiration, which has only deepened

with the passing years; while the *esprit de corps* that has animated the Mission has, in my experience, no paralled outside of my fraternity of college days.

WORK OF THE MISSION.

Inability to travel extensively and view the work at first hand has been an undoubted disadvantage, and yet the continuous connection for fifteen years with the Niigata Station has given, as a partial compensation, the unique privilege of being associated with twenty-six members of the mission who have during these years been members of this Station for longer or shorter periods; while sixteen others have favored the Station with visits.

From information thus gained, and through the other ordinary channels, my impression of the work done by the Mission is just such as an *à priori* judgment would naturally be, based on the supposition that a known body of consecrated men and women, of high grade both in intellectual and in spiritual life, were allowed free scope to work out their conscientious ideals, backed by that sanctified common sense which is said to be a chief element of Congregationalism. Each one of the twelve stations seems a hive of industry and a center of healthful influence, though each has, as it should have, a distinct individuality in work, as it has in members, and is carrying on its work in the line that seems best adapted to the locality where Providence has manifestly led the way.

While educational institutions have naturally grown up in connection with our Mission, the constant and unchanging motto of the Mission has been undoubtedly, "Preach the Gospel." I was early impressed with this fact by the spirit and the practise of those with whom I was first thrown in contact, and have never seen anything in the criticism of those who thought we were giving too much attention to education to arouse in me any desire to see a change in the proportion. It seems, in fact, to be not a matter of proportion, as between different kinds of work, but only of method of application of the one principle of evangelisation which underlies all and controls all. If there has been lack anywhere it has seemed rather on the side of unwillingness to engage more deeply in educational work at some points where a little attention to schools on thoroughly Christian lines would probably have produced greater immediate results than simple preaching has been able to do.

As for the location of the stations, while each one was opened under what seemed at the time special guidance, I sometimes wonder if a re-arrangement of forces is not called for in view of the changed circumstances that have come about with the years. Some parts of the field, considering our limited number of workers, seem congested in comparison with others which are isolated like pawns that have been moved forward without proper support. Increased railroad facilities have done much to obviate the isolation of some of the stations, as they have also rendered some of the new sections, thus opened up and developed, most attractive fields for further occupation.

METHODS AND RESULTS.

Some of the methods have been indicated already in the bare statement of the underlying principle "Preach the Gospel." A further principle to which I was early introduced, and which I found to be considered fundamental by the whole Mission, though no great hue and cry was made about it at any time, was that of Independence and Self-support in all lines of work, whether among individuals, schools, or churches.

In the schools I believe no bids have ever been made for pupils by promises of aid, but all have been urged and expected to pay their own way either directly or indirectly. Because of this,

though the schools may have been reduced in numbers at times, a high standard has been kept up of independent, self-reliant spirit, as well as a moral tone, and such an *esprit de corps* maintained as could hardly have resulted otherwise. I have no desire to make invidious comparisons, but in my observation of the graduates of many schools whom I have met here in Echigo and elsewhere, I have found nothing to compare with this spirit which animates the Dōshisha graduates, unless it may possibly be that of the graduates of the Kei-o Gijiku; while of the girls' schools, this spirit among the graduates of Kōbe College is unique.

In the churches which have been under the fostering care of the Mission this principle of self-support has been insisted upon in season and out of season,—by prayer, by instruction, by persuasion, by appeal. Though no great noise has been made about it outside, the general results throw a strong light upon the forces that have been at work beneath the surface.

The latest statistics, which give the number of self-supporting Congregational Churches as 34 out of a total of 81 while the next body on the list shows 23 out of a total of 71, and the next 8 out of 77, make evident several things, one of which is that, while no claim is made that these all became self-supporting through the aid and encouragement of the Mission, the general principle for which the Mission has constantly contended is being put into practice by the Congregational Churches in a conspicuous manner. A recent example of the working of this principle is the case of the Niigata Church, which after many years of almost entire dependence upon the Mission has now joined the ranks of independent churches, having freed itself entirely of all dependence upon foreign aid, and called, at a good salary, the pastor of its choice. This has been done since the above statistics were compiled, and thus raises the number of self-supporting churches to above 43 *per cent.* of the whole.

To be sure, one might wish that the result could be attained in briefer time, but with the general result so satisfactory, the past cannot be viewed with great regret. When Robert Ingersoll was asked once what changes he would have suggested had he been called into the counsels of the Almighty at the creation of the world, he replied with his usual sparkling, though shallow, wit, "I would have made health catching instead of disease." If the practice of self-support were more "catching" we might have quicker and more satisfactory results; but being, as we are, constantly face to face with conditions rather than theories, I can hardly conceive of a better possible blending of the two theories of aid and self-support to meet the conditions than that which has been wrought out and put into practice by our Mission during these years, and which is to-day having such conspicuous success in our newest field, Hokkaidō.

The future may have in store for us some improved plan, but for the present, in view of both the actual workings and the actual results, I see no better. The church, even though receiving aid from the Mission, is constantly led, by our principles of local self-government, to foster the independent spirit, and is thus living always in the future, expecting the time when it shall be able to stand alone as a fundamental unit in the whole system and assume its individual responsibility for work. So far as my observation has gone the churches and the Mission are thus put upon the best of terms in general, as all are sympathetic laborers together with mutual aims and purposes, all unseemly work at cross purposes is avoided, mutual respect and esteem are harbored, laudable ambition is encouraged, and the spirit of hopefulness and optimism is always to the front.

Such are some of the impressions that have been borne in upon me by my observation of the work of our Mission, and I believe they are based on and conform to the actual facts. From this standpoint I look forward with confidence to the future, feeling sure that God has in store for us even better things than any we have yet seen; and that, if the same high ideals continue steadily to be maintained, our Mission is yet to have a large share in bringing about in this fair land a full answer to that daily prayer of Christendom, "Thy Kingdom come!"

H. B. NEWELL.

After Four Months Membership in the Mission.

In response to the editor's request I willingly give my first impressions of "conditions and promise." The following are some general impressions which have been received during the four months since landing in Japan:—

NEED.

The bad is worse and the good is better than what I expected to find. Before arriving my mind echoed the enthusiastically expressed sentiments of many a friend who was congratulating us upon coming to such an attractive field, a land of flowers and pretty scenery, a land where all is sunshine and sweetness, where the people are clean and courteous, and where the children never cry. And even now I am ready to write the praises of a country that is able to advance with such unparalleled leaps and bounds along industrial, educational, commercial, and civil lines. It is wonderful! It speaks volumes for Japan's powers of adaptation and assimilation. Nevertheless, as I begin to breathe some of the ideas prevalent among the masses, I am impressed with the fact that Japan is in dire need. For in the struggle against the tremendous forces which are threatening to retard her real progress, the forces of good have to fight in an atmosphere that lacks a stimulus which is supplied not primarily through such a noble means as patriotism, to say nothing of the law of expediency, but through a well-trained sense of duty toward the one personal God, Creator, and Father.

OPPORTUNITY.

Yet, in spite of this lamentable state of affairs there is really something in the air that nerves the worker to greater zeal. It is opportunity. And it is such an opportunity for reaching the millions and millions as to give any man a reason for thanksgiving for the privilege of being here now. The whole land, at least Hokkaido, seems open to the loving, tactful, presentation of the Good News.

HOW TO SEIZE THIS OPPORTUNITY.

To seize this opportunity, what? On the way to Hokkaido I saw a shrine on almost every hill. In Tōkyō I saw how many devotees could pass through a temple in a certain time, a fact which suggests what a hold the old religion still has upon the masses. Here in Hokkaido I am seeing Buddhism stimulated to the practice of modern methods, using the Sunday-School and the Young Men's Association. Nevertheless, my observations thus far have failed to note that either Buddhism or Shintoism is meeting the need of Japan. My conviction is, neither ever can. The work must be done by Christ's followers. And that too chiefly by the native Church, though missionaries are still greatly needed as helpers.

THE OPPORTUNITY IS BEING SEIZED.

The quality of the character and work of the little Japanese Church proves this. Its inherent strength surprises me. Essentials are firmly grasped. The faith of some in the power of

prayer puts me to shame. And as for the leaders, I gladly admit that they have surpassed my expectations in the matter of unconscious manifestations of Christ-like character and power. It has been surprising, too, as well as humiliating, to note the efforts of many a layman who is after souls with untiring energy. Among such are many young men. There are some who, like M—, are catching the idea that Christ asks for what He deserves, "absolute obedience." There are also some who, like W—, see Him so clearly as to be willing if necessary to sever the family tie for His sake, wondering why any one could ever think that "Christian truth once gotten could ever be surrendered" at man's command. E—, stands for a class of young men who know how to pray and fight. He is really Christ's ambassador at camp. Then too among the future leaders, the college men, I am finding much Christian earnestness. I shall not soon forget the sight of one collegian standing in a crowded theatre ardently pleading the cause of the famine sufferers. Such enthusiasm speaks well for the future,

Surely the leaven is at work. Through such servants of Christ the masses are beginning to realise that, like their beloved snow-crowned Fuji, "Ancient of Days" Himself has taken His seat among them forever. And the promise is that some day they as a people will call Him to His own place of honor. He will respond as graciously as when He condescended to make His presence known. He who has begun a good work will finish it.

ENOCH FRYE BELL.

Conditions of Evangelising in Hokkaidō.

Hokkaidō is geographically less removed from Japan proper than it is in other respects. In customs and in temper there is a wider bonndary than the Sugaru Straits between the South and the North. Hence it is that the conditions under which we evangelise are somewhat diverse. (And this is probably the reason why the editor of MISSION NEWS asks for a description of some of these conditions).

FREEDOM OF THOUGHT AND ACTION.

Perhaps the most patent condition under which Christian work is done in Hokkaido—a condition that does not escape the notice of even the casual observer—is the condition of a new society made up largely of immigrants who find themselves freed from most of the conservative influences of their old homes Restraint of neighborhoods, traditions, restraint of temple ties, restraint of the council of relatives, restraint of family patriarchs,—these have largely been thrown off by the immigrant.

Add to this the fact that it is usually the man of enterprise, or the man of adventure, or perchance the man who has a record to escape from who comes to Hokkaidō, and you have a community where to say the least stagnation is not the prevailing characteristic. Every one is free to follow his own inclination. Men run quickly to evil. They turn to good without let or hindrance. A Buddhist priest in Hidaka presents his son with a New Testament and tells him he is free to become a Christian if he wishes. On the other hand, a middle aged church-member of position and influence active in evangelising at the South, leaves his wife and children in the old home and on coming to Hokkaidō takes to himself a concubine and begins a life of open sin. Change is the order of the day.

Church members too are ever moving so that pastors have to be on the alert to keep in touch with their people and to bring the weaker brethren under Christian influences when they leave the parish.

DIFFICULTIES OF TRAVEL.

The comparatively undeveloped means of communication constitute a condition, though an external one, not to be left out of account. Last autumn the writer spent some weeks in touring in the Niigata and Sendai fields. There it was easy to reach almost every appointment in a few hours or in one day at most. Here in Hokkaidō, however, I have spent from daybreak Monday morning till dusk Saturday evening in continuous travel to get from one point to another in the field—six solid days on foot and in stage, saddle or train, between two appointments. This travel, too, in winter with only a brazier of charcoal of an evening, means a tax on physical energy.

FINANCIAL SUPPORT.

The actual need on the part of pastors and evangelists of some twenty or thirty per cent. higher salaries than those required in Japan proper makes it somewhat difficult to get the best men, difficult also to pay them the needed salaries in places where the foreign missions are the chief dependence. Some of our best workers are men who have been for years in Hokkaidō and who love the work enough to sacrifice for it.

This matter of the greater cost of living is perhaps counter-balanced by the freer circulation of money. Contributions by the rank and file of the churches are probably more easily made here than at the south.

Another vital element of the financial problem is the spirit of self-support and self-help which is abroad among the Hokkaidō churches. This spirit makes it easy work for the foreign missionary.

ATTITUDE TOWARD CHRISTIANITY.

Another condition that is perhaps peculiar in Japan to Hokkaidō is a goodly degree of predisposition toward Christian morality on the part of thoughtful men. Good citizens recommend Christianity as safe. Fathers wish their children to be under Christian influences. Husbands send their wives to church. Would-be-husbands seek Christian wives. This is not universally the case. But men of earnest moral purpose are apt to look, not to Buddhism, not to Confucianism, but to Christianity as the most trustworthy and virile religion. So far as this attitude of confidence in Christianity prevails it is probably due to the early and continued moral and Christian influence of certain communities—Sapporo Agricultural College, at the center, and, in the districts, such colonies as Sekishinsha in Hidaka, Takeichi Settlement in Ishikari, Immanuel village in Shiribeshi, and Mombetsu Settlement in Iburi. These communities are leavening influences. They are real lights in what without them would have been dense darkness.

CLOSE FELLOWSHIP.

One of the most delightful of all the conditions under which we labor is the cordial good fellowship among the workers of the different churches. This is true among the missionaries of different bodies. It is true among the pastors and evangelists of the different churches.

A "*Conference for Christian Workers*" has twice been held attended by men and women, native and foreign, Baptist, Episcopalian, Independent, Kumiai, Methodist, and Presbyterian. At these conventions there has been the utmost cordiality and the most helpful conference on topics of common interest. They have been seasons of rich fraternal fellowship. They have contributed not a little to the efficiency of the Christian forces of the island.

Such are some of the conditions that surround us. A comparison of conditions favorable to Christianity would show, it seems to the writer, a considerable balance on the side of the favorable conditions. And so we live in joy of

the present and in great hope for the future.

GEO. M. ROWLAND.

The Influence in Japan of Christian work for the Japanese in Hawaii.

It is impossible accurately to estimate the effect in Japan of evangelisation among the emigrants from this country to Hawaii and it is equally futile to forecast what the influence of such work may be in the future. That an intimate and important relation, however, already exists between missionary work there and here and that this must steadily strengthen is evident to any one conversant with the facts. The first and most tangible of all the gifts of Christian enterprise in Honolulu to Japan is embodied in the person of the Hon. Tarō Andō who may truthfully be designated one of the three or four leading Christian laymen of this country. Last fall I found in Echigo a gentleman whose wealth as well as whose faith had been gained in Hawaii, who was meditating the creation of a new industry in his province and at the same time was enthusiastic in support of evangelistic work. It must be confessed, however, after a fairly wide canvass of the field from which emigrants go to Hawaii and to which they return, that, to one ignorant of human nature and of its Japanese variety, there is room for disappointment over the apparent fewness of such instances. For example, in Ōshima where so many returned emigrants of large means live, I was unable to learn of a single individual among these who had exhibited the slightest public spirit, or was doing anything to benefit his fellow country men.

On the other hand, in one section of the country, I was assured that the communications from converted relatives in the Islands had largely removed the anti-Christian prejudice in the surrounding agricultural community. On my recent tour, in the addresses to the farmers, while no effort was made to preach Christianity, great care was taken to impress deeply on the minds of the people the fact that the work being done for the Japanese in Hawaii is due to the religious faith of American Christians. It is scarcely credible that such addresses could have been listened to without dissent or expression of disapproval, if a leavening influence had not been exerted among the farming communities by emigrants returned from Hawaii, who had tasted the fruits of Christian work there. The time may not be ripe just now for successful aggressive labor among the country people of Japan; but as a result of the recent tour in the provinces from which the bulk of emigrants has gone to the Islands, I cannot help believing that the day is not far when large ingatherings will be made from this class.

The Japanese farmer differs from the merchant and the samurai. He is simpler, more childlike, and doubtless more superstitious. He loves his country shrines and his religion evidently means much to him. In Hawaii he is said to have built with his surplus wages sixteen fine Buddhist temples. He is not the brains of Japan but he is the heart of the nation, not the flower, but the root. Sakura Sōgorō was a farmer and reveals the possibilities of his class. Until he is brought into the church, Christianity will not have taken deep root here. I cannot keep back the conviction that the God who moulds history meant something especially important for the future of this nation, when He removed sixty to seventy thousand of these simple hearted folk to Hawaii. And if we Americans do our duty there, during the next ten years, the country parts of Hiroshima, Yamaguchi, Fukuoka, Kumamoto, Wakayama, and Niigata ought to witness a mighty transformation. It may be doubted whether Hawaii will give many Andōs to Japan, but it should

THE DOSHISHA.

permiate the farming population in these prefectures with the spirit of religious toleration and open the door to successful work thereamong. When a Christian leader like the Rev. Hiromichi Kozaki returns from a two months study of the Hawaiian field, his mind impressed with the possibilities of the enterprise and his heart aflame with desire to see them developed, it seems hard to exaggerate the importance of pushing missionary operations there on behalf of the Japanese. A few years only may be granted us for this work. Any one of three or four changes in economic conditions may send the mass of Japanese laborers there home to their native land. Now is pre-eminently the accepted time in this chapter of missionary history.

Furthermore, Hawaii offers a field for the cultivation of the true missionary spirit in the hearts of Japanese Christians. If report be true, too many of the evangelists who have gone to the Islands have been animated by the desire to use their position for selfish ends. Some have stated that their purpose has been to secure funds for further travel and study, and their deeds have borne out their words. How much this spirit may have been influential in developing the kind of believer who leaves his Christian faith behind him when he returns home, it is impossible to calculate. The sort of evangelist that is needed is of the foreign missionary type, who will go to Hawaii ready to give his life to the work there if need be. If such men in sufficient numbers can be found and trained, the influence of their spirit and work will be very powerful upon the churches in Japan.

It may not be beyond the realm of possibility that as missionary effort in the Islands widens to embrace the sphere of social regeneration, its reflex may be felt in so stimulating the gratitude of many in the nation that Christian truth may find readier entrance into many hearts closed to it to-day. The Japanese are deeply appreciative of kindness shown to their countrymen abroad and this sentiment may prove a factor of real power in the progress of the Kingdom in this land.

DOREMUS SCUDDER.

Educational Work.

Historical Sketch of the Doshisha.

On the eighteenth of July, 1864, Mr. Neesima, then a penniless and almost friendless young man of twenty-one years, embarked at Hakodate by stealth, at dead of night, on an American schooner bound for Shanghai. It was death at this time to leave Japan, but this intrepid young man braved the danger and endured the hardship necessary to work his passage, during nearly a year, around to Boston. He was kindly adopted by the Hon. Alpheus Hardy, a Christian merchant of Boston, and spent nearly nine years in the schools of New England. During the year 1872, he was with the Iwakura Embassy and visited with them nearly all the capitals of Europe. In October, 1874, just before he returned to Japan, he made an appeal at the meeting of the American Board, at Rutland, Vt., for money to found a Christian School, and $5000 was pledged on the spot, and placed in the hands of the American Board in trust.

In December, 1874, Mr. Neesima landed in Japan, and nearly a year later, November 29th, 1875, the Doshisha School was opened in a rented building, in Kyoto. There were eight pupils and

two teachers, namely, the Rev. J. D. Davis and Rev. J. H. Neesima. The Doshisha Company at this time consisted of the Rev. J. H. Neesima and Mr. K. Yamamoto, the latter a remarkable man, blind from his youth, but with mind well informed and alert for all new ideas, and at this time a counsellor of the Kyōto Fu.

The Rev. D. W. Learned was added to the teaching force during the spring of the following year.

The first six years of the school were years of great trial and difficulty. The opposition of the Kyōto Fu, and especially of the Buddhist priests, was very great, but Mr. Neesima's courage, faith, and hold upon God never slackened, and victory came.

During the ninth year of the School, Mr. Neesima began to lay plans to broaden the school into a university. A public meeting was held in the early spring of 1884, in a Public Hall in Kyōto, and in May of that year a printed appeal for the university was issued.

On the 10th of Nov., 1888, another appeal for the university was published simultaneously in twenty of the leading papers in Japan. Over thirty thousand *yen* were contributed by prominent Japanese gentlemen during this year for the proposed university.

A brief constitution was adopted at an early day, and in 1888, a new constitution was adopted, and after its approval by the Mission and the American Board, the financial management was placed in the hands of the Japanese Board of Trustees.

This Constitution, by its unchangeable articles, made Christianity the foundation of the moral education of the school in all its departments, and made the Trustees promise to observe the principles of the Constitution, when they entered upon their duties.

In September 1876, the first buildings were opened on the present site, near the Imperial Palace. The Girls School was opened in 1877.

The first class was graduated from the Theological Department in 1879, consisting of fifteen men, graduates from Capt. Janes' English school, in Kumamoto. The first class was graduated from the Collegiate Department in 1880. The Special Theological Department, (vernacular) was opened in 1882.

The first brick building, the Recitation Hall, was opened in 1884, the Chapel in 1886, and the Library Building in 1887. During this same year the Preparatory Department was established, and the Doshisha Hospital and Training School for Nurses was opened.

The school reached the zenith of its prosperity, so far as numbers went, in 1889 and 1890. Nearly seven hundred young men were gathered within its halls. Over two hundred young women were gathered in the Girls School and the Training School for Nurses. Permanent brick and stone buildings had been erected, and in 1889, Hon. J. N. Harris, of New London, Conn., pledged $100,000. for the Department of Science, which was opened in September of the next year, in the Science Hall, erected two years before. During the following year, Mrs. Byron W. Clarke gave $11,500 for a Theological Hall in memory of her son, and some smaller gifts were received.

President Neesima died, January, 23rd, 1890, an irreparable loss to the School. The School had, however, already accomplished a grand work. During the first seventeen years of its existence, there had been graduated from the English Theological course forty-five men, and from the Vernacular Theological course sixty-seven men, one hundred and twelve in all, in Theology. Two hundred and sixteen men had been graduated from the Collegiate course, and there were less than fifteen among them who had not made a profession of faith in Christ. Nearly two thousand other young men had left the school before graduation

and about twenty men had taken a shorter course in Theology, and were engaged in preaching.

To the Rev. H. Kosaki was assigned the difficult task of succeeding Mr. Neesima as President of the School, just as the waves of nationalism, and rationalism came into Japan, during a period of reaction.

The school declined in numbers, in spirit, and in discipline, and after Mr. Kosaki's retirement, in the effort to secure Government privileges, the Board of Trustees changed the unchangeable articles of the constitution, which were, however, restored again, a year later, by the new Board of Directors, when the Constitution was revised and established on a permanent basis, in accordance with the new Civil Code of Japan.

The new Board unanimously adopted a resolution stating that, "While it is invested with the title to the property of the institution and charged with its management, it holds all the properties of the company in trust to carry out the wishes and purposes of its founders, in accordance with the unchangeable provisions of its Constitution."

They also declared that their understanding of the Christianity "which is to form the basis of the moral teaching in all the departments of the Doshisha, under the unchangeable principles of its Constitution, is that body of living and fundamental Christian principles believed and accepted by the great Christian Churches of the world."

The Hon. S. Saibara, M. P. was elected President of the Board of Directors, and for three years he filled this responsible position, and helped the school through this critical period of reconstruction.

In March, 1902, the Hon. K. Kataoka, Chairman of the lower House of Parliament, was elected to the office of President, and under his administration, the school is rapidly regaining its former spirit, and discipline and its numbers are increasiug. Morning prayers are made compulsory and are very well attended.

There is at present an Academic course of five years, and a Collegiate course of three years, and higher university courses are planned for. The Theological Department was opened two years ago last fall, under the Rev. G. E. Albrecht, D.D., as Dean, and has this year enrolled twenty students. There have been enrolled during this school year four hundred and two young men and one hundred and thirty-one young women. There are now five substantial brick and stone buildings, with thirteen dormitories. besides the Girls School.

Nearly five thousand students have entered the school since its beginning. Of these nine hundred and sixty-five have been graduated,

Of these graduates, over eighty are preaching, one hundred and sixty are teaching, two hundred and twenty-one are in business, one hundred and fifty-six are pursuing farther studies, twenty-seven are officials, sixteen are editors, etc.

Over one hundred graduates of the Girls School, are in homes of their own, most of them centers of Christian homes, and more than seventy graduates of the Training School for Nurses, are engaged as nurses.

Between three and four thousand have left the School before graduation, and very many of these are engaged in useful Christian work, as preachers, teachers etc.

The school looks forward into the future with great hope and courage. The rapidly increasing Christian constituency of the School, and the fact that the higher schools in Japan cannot receive more than one third of the graduates of the government middle schools, open a great field for the Dōshisha; for it can furnish courses of study for young men to fit them for practical work along lines which are most needed now in Japan, and at the same time give them the Christian

teaching and the moral influence they need to make them men of character and ability.

Hence we believe that Doshisha is entering upon a career of great prosperity as a center of Christian light and knowledge in Japan.

The school needs a larger endowment. The Girls School needs new buildings. With the position which Japan holds with reference to China and Korea, with hundreds of Chinese young men and young women sent to Japan for education, with China and Korea looking to Japan to guide and help them up to civilisation, and with the needs of the forty-five millions of the Japanese before us, is there any place in the wide world where money used to endow and equip such a school as the Dōshisha will bring a larger return in time and in eternity for the money invested?

For the success of this school and for its adequate endowment and equipment, let us strive, for this let us pray!

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J. D. DAVIS.

Theological Education.

Soon after Mr. Neesima had returned to Japan in 1874, the Mission asked of the Prudental Committee an appropriation of $5,000 for the permanent establishment of a Training School for the Mission, which should be like similar schools of the Board in Turkey, a Collegiate Theological Institution, combining scientific studies with theological, in order to the best training of young men to preach the gospel. Thus theological education naturally was in the mind of the Mission from the beginning. If the development of the Theological Department of the Dōshisha has not kept pace with that of other departments, the reason for it lies not in a lessened appreciation on the part of the Mission of the importance of theological education, but in the condition of the churches on the one hand, and in the many opportunities for remunerative employment in other callings held out to young men, on the other. With the general development of the Dōshisha, and with the progress of education in all the land, the education of the future leaders of the Church is of most vital importance.

The first class, graduating in 1879, consisting of fifteen young men, was furnished by the well-known "Kumamoto Band." Only three of these, however, Pastors Ebina, Kozaki, and Miyagawa are in pastoral work to-day. The next class to graduate, in 1884, numbered thirteen, among whom were Messrs. Harada, Hori, Sugita, and Tsunashima, all occupying prominent

pulpits to-day. The next four years saw only one graduate each from the English Theological Course, and only in 1830 did the number of graduates rise to five, a number not reached again since that time.

This lack of students, who as graduates of the Collegiate Department were prepared for the regular theological course, led in 1882 to the establishment of the Special Theological Course, at first of three, then of four years. The The majority of the evangelists of the Kumiai churches, and not a few of the most successful pastors, are graduates of this course. The record of men like Pastors Nishio, Kogita, and Okabe, shows that this course is adapted to meet the needs of the churches; but for the more prominent places men of the fullest possible training are needed. In the spring of 1878 a three months' course of study was held, attended by about ten young men, and again in 1889 a "Short Vernacular Course" of two years was instituted, in order to meet the growing demand for evangelists. Some of the men who took this course have proved efficient workers, but on the whole the result has not been satisfactory, and these short cuts have been abandoned. It is evident that for some time to come the great majority of pastors and evanglists will be men not graduates of a full collegiate course. The Special Course must, therefore, be made as strong as possible, while the Regular Course must be made attractive for students of the Collegiate Department.

Up to June 1902, the number of graduates of the Regular Theological Course was sixty-two, of whom sixteen were in the ministry, seventeen in educational work, five were pursuing further studies, nineteen had entered business pursuits, and five had died.

The Special Department has graduated ninety-four men, of whom forty are now preaching, fourteen are engaged in teaching, five are studying, twenty-four have gone into business, while eleven have died.

This, no doubt, is a by no means satisfactory showing; but two facts must be borne in mind. Not a few of the students of the Regular Theological Department take the course for the sake of the more complete knowledge of Christian truth, and for the more thorough mastery of the English language which they secure. They study at their own expense, and in many cases are proving efficient layworkers in their respective churches. The other fact is that the period covered by these figures includes the years of reaction, from 1890 to about 1900, when both churches and pastors fell in large numbers before the storm of mistaken nationalism and misunderstood liberalism. Perhaps our Mission and the Kumiai Churches suffered more keenly than others; if so, it was because we had the larger number of men of independent thought, who were carried away by this movement for independence in thinking, without taking time to think thoroughly and candidly.

During the separation of the Mission from the Dōshisha from 1899, the Theological Department at last became defunct, while the Mission established and carried on the "Fukuin Gakkwan," with an attendance of about twelve students, graduating in 1900 a class of four.

In the autumn of this same year, the Theological Department of the Dōshisha was reopened, the students of the "Fukuin Gakkwan" becoming students of the Special Department, the faculty also joining the Dōshisha faculty. It seemed like coming home again, to resume work in the former lecture-rooms, and to be again an integral part of that beloved institution.

The Byron Stone Clarke Hall, the gift of Mrs. Byron W. Clarke of Brooklyn, N. Y., forms a beautiful and convenient home for the Department. The faculty consists of two Japanese and four missionary teachers. The number of students is three in the Reg-

KOBE BIBLE SCHOOL.

ular, fourteen in the Special Department. But the requirements for entrance, and thus the standard of the Special Department has been raised. Completion of a middle school course is required for entrance, and a preparatory year is prefixed to the course of theological studies, so that the difference in scholarship between the students of the regular, and of the special department is greatly lessened. Most of the studies they pursue together; but the students of the regular department are encouraged to make some study a speciality, and are assigned further reference books for additional study.

The faculty of the Theological Department realises that they are servants of the churches. The Department is not an end in itself, but the means for enabling the churches to do more efficiently the great work which the Lord has committed to His Church, by training efficient pastors and evangelists. One chief endeavor, therefore, is, to bring the churches and the school closer together for more helpful cooperation.

With this same end in view the purpose of the faculty is not to make the school, like a German university, a place for merely scientific study; neither a mere Training School, where the students are indoctrinated with the traditional doctrines of the Church. The aim rather is to teach the students to think for themselves, candidly, fearlessly, thoroughly, in order that they may become leaders, both of the intellectual and of the spiritual life of the churches.

For the attainment of this purpose, it is indispensable that both the Mission and the churches take a warm, prayerful interest in the department. Neither can do its best work without the other. It is also necessary that the Japanese side of the faculty be strengthened. For this a suitable endowment is necessary. The Department ought also be enabled to make regular additions to its library. At present it has barely fifty dollars a year at its disposal for this purpose. It is thus impossible for the teachers to keep abreast with the best theological thought. This is an especially great hindrance in a land like Japan, where anti-Christian teaching is represented by the highest schools, and by the most prominent scholars, of the country.

GEO. E. ALBRECHT.

The Bible Women's School.

The Bible School was in the beginning the outgrowth of a great need, and the continuance of that need has furnished the stimulus which has fed its life through years of both prosperity and adversity. That need was for trained women to work for women. Though women are not shut away from the world here as in India, the need of leaders of their own sex is perhaps not less here than there.

The school was started without precedent or curriculum in November 1884. The present course of study includes besides the Bible, Church History, Theology, Japanese and General History, Composition, Geography, Hygiene, Elementary lessons in Natural Science and Pedagogy,—Music and Drawing. The course is three years of seven months each. The first class was graduated in 1889. Since then over fifty women have gone out as graduates, of whom thirty are now in direct work either alone or as the wives of pastors. Others who for various reasons have turned aside from the ranks do not forget the purpose which led them here, but are filling their places in life better for the help received and experience gained. Three have died, and two are incapacitated by age for energetic work. In two months another class of five will leave, and many more than five are asked for. The call is always greater than the supply, so that no successful worker is allowed to remain idle, except in case of sickness.

Some are in the employ of independent churches; some of the missions.

How do they work? In the churches they spend much time in calling, looking up the delinquents, reading the Bible with inquirers or those young in the faith, visiting the sick and afflicted, caring for the dying and the dead, holding meetings for Bible study, and for mutual improvement. They are the servants of the church in every good work. They may be found in both city and country, from the Hokkaido to Kiushiu, and one is in Honolulu. In some cases they have for years held together pastorless churches. In country work where the church is often scattered over a large field, like Tamba, the woman lives in one centre and the pastor in another, both going the rounds of the different places. When the missionary lady comes to her in her tours, she makes long lists of houses to be visited, and gives an insight into the peculiar needs of each house, so that the spiritual physician may know how to adapt her medicine to the patient. As wives of pastors we hope and believe they supplement the work of their husbands, both in the home and in aggressive work. We have in mind some who, without neglecting the home, do the full work of an evangelist in the church, and are well spoken of by all who know them.

In working with lady missionaries, these women are eyes and ears and hands and feet and tongues. They do the correspondence which the peculiarities of this language forbid our doing for ourselves. They get at the heart of things which would never come to the ears of the foreigner, except through them, and bridge over the space which separates her from the people, interpreting her heart to them.

The students who have been in the school one or two years only have far out-numbered the graduates. In the early years while it was a new thing, we often had thirty or more. Later, with the general reaction, the number fell to a low mark. For two years past the tide has turned again, and the present outlook is hopeful.

There are two requests we bring from the school to our fellow missionaries. The first is that they will help us in finding suitable women, not so much those who need help for themselves as those who have the true missionary spirit, with ability to work, and sufficient control over their own future so that they may hope to keep to it. With this request we may also express the hope that the need for pecuniary aid from the school may in each case be made as light as possible.

The second request is for sympathy and help for all our women who come in touch with the missionaries. It should be remembered that their preparation is at best very inadequate, and their practical experience very slight. A half day in each week, a little Sunday School work, and a few months during the two summer vacations are something, but it is very little when compared with the responsibilities which come upon them as they go out into the work. They need watchful care to guard them from the dangers that come to them in this transition period; they need guidance and comfort, wisely given by those of greater wisdom and wider experience.

In another year the Bible School will celebrate its twentieth anniversary. We come towards it with hope and courage, and the earnest prayer that the work of the twenty years may far exceed that of the past, that with the successes and failures of the past behind us, we may give better equipment in the future to those who come to us; and that this most important work for those who are to be the leaders of the wives and mothers of New Japan may have the blessing of God and man.

M. J. Barrows.

KŌBE COLLEGE.

Schools for Girls.

KOBE COLLEGE.

Efforts for the Christian education of girls in connection with the work of the American Board in Japan began nearly thirty years ago, though it was not until October 1875 that the school now known as Kōbe College was formally opened in its own building. The school has gradually advanced in grade, cutting off the lower classes, until the entrance requirements are two years beyond those of most middle schools and higher girls' schools, and its diplomas represent respectively five and eight years of hard work.

Kōbe College is distinctively the child of the Mission and of the Boards, having always been under their guidance, and dependent upon them for by far the greater part of its yearly income and of the gifts received for buildings and equipments, though many and generous gifts have come from Japanese friends, and a very large proportion of the pupils has always paid the full price asked for board and tuition.

Since the School was founded, there has been a constant purpose, on the part of almost all concerned in its management, to hold it to a high standard of Christian life and teaching. Most of the teachers have been Christians, and the spirit of the school has been evident in the frequent conversions, the growth in spiritual life on the part of the pupils, and the patient continuance in well doing in the midst of great difficulties by many who have left the school.

THE KYOTO GIRLS' SCHOOL.

In 1877 a second girls' school was opened in Kyōto. The presence of the Dōshisha in that city with many young men who desired to have their sisters share in the advantages they were receiving, and the fact that Kyōto is a natural centre for educational work, made it seem advisable to open a school for girls there. This school, with the other departments of the Dōshisha, has passed through stormy seas, but it has nobly weathered the gales, and now the skies are bright with promise. The last annual report says; "The earnest Christian spirit of its teachers and of so many of its pupils, and the fact that nearly all have declared themselves as Christians or as enquirers after the truths is strong ground of hope for the success of the school in that which is its most important work,—character building."

THE BAIKWA GIRLS' SCHOOL.

In 1878 the Christians of Osaka, impressed with the importance of a Christian education for girls, organised a school of which on has written: "The Baikwa Girls' School has the honor of having been the first Christian girls' school in Japan to be born and cradled in self-support, and of having kept its Christian banner unfurled all these years." It has always held a warm place in the affection of the community, and its alumnae having rejoiced in the privilege of showing their loyalty again and again by substantial financial aid.

OTHER GIRLS' SCHOOLS.

With the growing interest in Christianity came an increased desire for the advantages of a Christian education among the girls in many parts of the country. The Christian communities began to feel strong enough to establish schools for this purpose, and during a period of three or four years, such schools were organised in Kumamoto, Maebashi. Matsuyama, Niigata, Okayama and Tottori. In all of these schools, at least one missionary taught English branches and in most of them the influence of the missionary was welcome and effective from the first. The Christians assumed the financial responsibility for these schools, and for a time they were carried on with little difficulty. It was the fashion for girls to study the 'Western learning,' and

every school for girls in the country was crowded to its utmost capacity.

But there came a change. Girls were in danger of losing the peculiar charm of Japanese womanhood while reaching out for the advantages their American sisters would gladly help them to gain. The new education for girls became more and more unpopular. Financial difficulties began to appear as the tuitions lessened. The temptation was strong to eliminate the distinctively Christian features; and in some cases it was not wholly resisted. But in spite of discouragements, most of these schools have continued to give to the girls of Japan something better than they had known before.

The Maebashi school is of special interest and influence from its situation in a province where the value placed upon woman as a breadwinner in connection with the silk industry gives her "a relatively higher position than is accorded to her in most parts of the country."

The pastor who started the Matsuyama school has spent time and strength untiringly for its continuance and success. Though he has lately moved to Tokyo, he has not given up his hold on the school so dear to him.

In Okayama the Christian influence of one strong earnest woman has for several years been of the greatest value to the school. Commanding respect by her ability, as well as by her Christian character, she has made herself a power, not only in the school, but in the whole community.

The Tottori school has suffered because of the indifference of the people to education for their daughters, and the difficulty of finding suitable teachers willing to give themselves to the work in a place so distant from the larger centres of intellectual life. There too it has been to a large extent the tenacity of one man that has held the school together.

The tide has turned, and now a general and increasing interest in the higher education of girls is felt throughout the Empire. The Christian girls' schools share in the promise of the new century. At least five hundred graduates have gone out from the schools just described and many more students have attended them long enough to feel their uplifting influence. But they are only beginning their work for Japan. They form one great circle of influence widening year by year, and never to cease till the life of the whole nation is stirred and quickened.

SUSAN A. SEARLE.

The Kindergarten—a Nursery for High Ideals.

Ken and I sat in front of the great fire talking about the red badge he wore. It marked him as head of his class. Knowing that many of our children obtain the same distinction in the public schools, I asked, "Ken, why is it that so many of our Kindergarten children wear that badge?"

He drew himself up with dignity, and informed me that it was because of their superior behavior!

It was very polite of him, since he himself had been debarred our "superior" influence. And his claim to the distinction must be laid to his home education. And still we believe that he may be right, and that the ideals of their Kindergarten days follow the children into their later life.

On the organ this morning stood a large vase of beautiful plum blossoms, and as the children marched, each eye turned with a lingering look upon the lovely sight. But no quicker are the children to catch at physical loveliness, than they are to respond to the uplifting of spiritual beauty.

A little girl, years ago, in my Chicago Kindergarten, had caught the ideal of exactness in work, and when, one day, at home, she surprised the mistress of kitchen ceremonies by her careful ironing of a handkerchief, corner upon corner,

DOSH'SHA GIRLS' SCHOOL.

edge upon edge, and creases carefully pressed, her reply to the exclamation of wonder was, "Oh, in the Kindergarten we must do everything *just perfect.*"

By the law and order of the Kindergarten, by the cleanliness and attractiveness of the rooms, by the sunshine and pure air, by the energy and diligence of their hours of work, by the rythm and music, by the symmetry of their building, by the kindness, love, and cheerfulness, by the obedience and good fellowship, by the beauty and miracle of nature, by the sacred songs and daily prayer, by the stories from the Holy Word, from history, fable, and purest fiction,—by all these, the ideals of the Christian faith are held up day by day to these little ones, and no more quickly do their eyes drink in the glory of the blossoms, than their hearts take in the lessons of right living and right belief.

Does the world need such ideals? It may almost be said, that it needs nothing else *so much.* We know the need in our own land, and here, to-day in Japan, the more thoughtful leaders are deploring the low ideals which threaten disaster to the nation.

One of the most noted of Japanese statesmen has recently said: "It had been thought that by using superior ethical text books, and by changing the system of teaching, the whole nation would be transformed, but suddenly, disclosures are made, which show that the ethical reform is a mere make-believe, and that low principles and corruption prevail almost every where."

The time seems ripe for perfecting and extending Christian education. Only in Christ are the reforms which stand. We are trying to perfect, we are trying to extend this nursery for high ideals, —the Kindergarten and the Training School. Much has been accomplished in fifteen years, the work has been established, the organisation and methods gradually improved; thirty-one students graduated from our training class, five new kindergartens established in connection with our Congregational work, while others only wait for teachers.

The case for these teachers is loud and continued, the students increasing in the Training School; while the reputation of the Kindergarten has grown until we have, at present one hundred and thirty four children on our waiting list.

Books have been translated, and some of them published. But while this has been done, ideals for the work are as far from being fulfilled as the east is from the west.

We need to rebuild the Kindergarten, to add recitation, practice and study rooms, also a dormitory for the student of the training class. A home for the Principal in the same enclosure is a necessity. We need books, periodicals, organs, maps, and pictures. We need larger clerical and teaching forces.

The Principal and head teacher need to be freed from some of the class-room and office work in order to look after publication, outside work, and lectures. We need a reserve fund for emergencies. Such as for instance came to us this last year, and made us because of the *necessity*, pay, out of an empty treasury seventy-five *yen* for our exhibit in Osaka, one hundred *yen* for repairs, and one hundred and eighty *yen* for a year's rent of additional rooms for the training class. In fact, to equip this work as it should be, we need forty thousand dollars and need it badly!

With that sum we should hope to establish and perfect an ideal institution, which should stand for fostering those ideals necessary to right living; to prove to the world that phase of educational life where ideals are most easily nurtured is quite as much in need of a fitting and adequate equipment, in the way of buildings, of teachers and endowment, as the so-called higher schools for boys and girls where ideals are less readily planted or changed.

ANNIE L. HOWE.

The Mission and Eleemosynary Work.

Jesus was a preacher, a teacher, and a healer. No mission that seeks to make its work full-orbed will long neglect any one of these three kinds of service. One might go further and say that no missionary fulfils his entire mission who rigidly excludes from the grammar of his life work any one of the three great verbs, preaching, teaching, healing.

Eleemosynary work with its wide variety of helpful service may be considered as the present-day conjugation of the third of these regal action-words; it is harnessing faith to performance; it is proving our creeds by our deeds; it is Christianity in every-day dress.

Our own Mission has shown by its practical ministries that it fully recognises the place of generous benevolence in the list of useful forms of Christian service. For convenience of description we treat the subject of the Mission's eleemosynary work under three divisions and refer briefly to each.

(1)—UNORGANISED PERSONAL EFFORT.

Under this head we class all forms of untabulated individual charities. These are the personal ministries of helpful giving to individual sufferers needing temporary assistance. There is no organised or institutional channel through which the charity passes. It is often a secret ministry, known only to giver and receiver and to Him who sits over against this, as well as other treasuries, and takes note of every benevolent deed done in the name of discipleship.

Now it is in aid of some indigent student, again it brings relief to a bed-ridden invalid, or some distressed family. It has rescued girls from untold shame and saved them to society and the church. It has tried experiments with orphans and ex-convicts. It has tided some under-paid evangelist or struggling church over a hard place.

In this whole matter of personal, practical ministry the members of our own, as of all other missions, have done incalcuable service to the country. They have tried to guard against the easy kind of giving that pauperises rather than enriches; but they have done their full share in what is perhaps the highest sort of eleemosynary effort. Obviously, however, there are no available records of this choice and constant flow of personal charities. Although they include the largest third of the Mission's benevolences, we pass them by with this general note of acknowledgement.

(2)—ORGANISED BENENOLENCES STARTED AND CONTROLLED BY MEMBERS OF THE MISSION.

Dr. Berry and other physicians of the Mission always had some free beds in their hospital and a large share of their work was more or less of a charitable nature, that is, full pay was not required for service rendered. At one time, Dr. Adams had a system of ticket distribution among the needy poor, by which small orders for rice or charcoal or some other household necessity would be honored. Nearly every station has done some free work through night schools, cooking, sewing, and other classes. Two or three features of Dr. and Mrs. Gordon's work at the Airin (Neighbor-loving) institutional church among factory employees and tradespeople in the eastern section of Kyōto—a work begun in 1892—breathe the spirit of discriminating benevolence.

There are three institutions however that call for special mention. The first is Miss Judson's night and industrial school at Matsuyama. It was opened in January, 1891 and has been con-

tinued to the present time. Mr. S. Nishimura has been the efficient Japanese superintendent and Miss Judson's faithful associate in this greatly needed and very useful enterprise. At present there are six workers, seventeen children living in the dormitory, and eighty night pupils, of whom nine (girls) support themselves by working in the industrial department of the school. The special industries taught are sewing and weaving. The plant is worth some *yen*, 1,800. Arrangements are now pending for the legal transfer of the property to the incorporated Mission company. Miss Judson, with the help of personal friends, has carried the enterprise financially and has controlled the policy of the school. The work is throughly appreciated by Japanese.

The second enterprise is the Hanabatake school for poor children in one of the lowest sections of Okayama city. It was opened by Miss Adams in 1896 and has resulted in largely revolutionising the old forlorn "beggar ward" of the town. By the kindly ministries of this school, hundreds of children have been changed from dirty, impudent, mud-throwing, quarrelsome urchins into clean-faced, winsome, studious, industrious pupils or bread-earners. Various small industries have been tried at different times, envelope-making being the favorite one at present. There are now 45 in the day, and 148 in the Sunday School.

Last December a capitally-located house and lot were purchased (the ownership being placed with the Mission company), a neat chapel opened, and an evangelist engaged who gives his whole time to work among poor people. The persistent service of Miss Adams and her Japanese associates in this slum work is now heartily appreciated, not only by the humble people of the locality, but by Christians and others all over the city. Plans are forming for a further extension of this useful and unique enterprise.

The third enterprise referred to is the Matsuyama *Dōjō Kwai* (sympathy company), a Christian boarding house for factory girls, and a primary and sewing school for working girls. The school was opened in October, 1901, and the boarding house in March 1902. The school is held morning and evening and is attended by girls who have completed their *twelve hours* of work. The majority, 38 out of 66, of the pupils, had no knowledge even of the *kana* (syllabary) when they entered. Naturally there is much irregularity in attendance, but those who persist in going even after a long day's work learn to read and write and sew.

Mr. Gulick reports that the attitude of the lower classes of the city toward Christianity and its workers has been greatly changed by means of the Home and the School, and that they have proved very valuable indirect methods of evangelistic work. "The Home is still in an experimental stage. It would be self-supporting if we owned the house. With a sufficiently large number of girls it would be self-supporting even in a rented house; but the Christian character of the Home makes it distasteful to many who prefer the immorality and freedom of the ordinary lodging house. We are increasingly convinced of the need of a Christian home for it sets standards of living which have materially influenced the other boarding houses."

"The average number of factory girls living at the Home has been eighteen thus far. The total expense for nine months was *yen*, 900. Of this the girls paid *yen*, 593, while missionaries and other friends contributed the balance, *yen*, 308, mostly for rent and outfit. Japanese are so closely associated with missionaries in the conduct of these recent Matsuyama experiments in aid of factory employees and in responsibility for their maintenance that the mention of these experiments makes a fitting bridge to our last division of the subject.

(3)—ORGANISED CHARITIES STARTED AND CONTROLLED BY JAPANESE (*Kumiai*) CHRISTIANS.

This is the most dramatic division of our subject, but obviously the most delicate and difficult to treat judicially and acceptably. On the one hand, the Mission makes no claim to these enterprises as its work. No money from the general treasury goes into them and the Mission exercises no control over them. They are Japanese undertakings and the main credit for their inauguration, their management, and their striking success is gladly given to those Japanese workers upon whom the large measure of responsibility for their conduct has devolved. But they grew out of the work of the Mission, and individual missionaries have aided, both directly and indirectly, in a multitude of ways to keep these charities going, and more or less to shape their management. We, therefore, with this explanation make bold to include them in this general survey.

Passing by the widely useful charitable features of the medical work of Doctors Kawamoto (father and son) Nori, Saiki, Mimachi, and a dozen others, we come to the orphan asylums.

The pioneer in all Protestant work of this sort was the Okayama Orphanage opened by Mr. J. Ishii, then a medical student, in 1887. Inspired by the example of George Muller who had visited Japan the preceding year, and by a number of other influences, he began his work for homeless children by adopting one boy. A few months later, he formally opened his asylum, renting for that purpose a commodious Buddhist temple. The institution grew rapidly in size and influence, and now cares for 236 children, while as many more have graduated into society and are earning their own living. There is no space here to tell the thrilling life story of this now widely known and genuinely useful institution. Its praise is in all the land, evidenced by its list of 10,022 sustaining members, its new buildings, "Tōkyō Dormitory," "Yokohama Dormitory" "Kyōto Dormitory," and others rapidly rising into place; by its hundreds of visitors annually; by the blue ribbon decoration awarded to Mr. Ishii by Imperial authorisation last October for his fifteen years of strenuous, self-sacrificing service in behalf of homeless children; and most of all by the love and esteem for "Father Ishii" and his associates, showered upon them by the children who have been saved to society and the Christian church through their tireless service.

Appreciative and still needed contributions come from all over the world. A recent gift of $5,000. from an American friend freed the institution from burdensome debts contracted five years ago, as the result of a rash but well-intentioned effort to attain self-support, and starts the school, home-life, and industries on a new line of development, by which it is hoped the institution may continue to hold its well-earned place as a model in the conduct of charitable enterprises. The institution whose whole property is worth over *yen*, 10,000., is now in process of being incorporated so that the legal management will henceforth rest upon a board of seven Japanese and three foreigners. As two of these three foreigners will be members of our Mission, the institution while remaining inter-denominational in spirit, will still continue to hold a close affiliation with our corporate work.

Mr. Kaneko of Maebashi, north of Tōkyō, began in 1892 a humble work for homeless waifs which has developed into a choice charity. The home idea has been much emphasised and the children, never exceeding thirty-six in number, have done credit to their foster parents. One of the graduate boys is such a skilful workman that he was selected to weave a piece of silk which was to be presented to the Crown Prince. A much needed building has been erected during the past year, at a

cost of *yen*, 2,300. This true-hearted charity is a joy to its friends and a fine illustration of what self-sacrificing devotion may sccomplish.

Mr. Katsunosuke Kobashi was a member of a *Kumiai* church at the time he opened his orphanage near Himeji, and remained in that communion until his lamented death. The good work has been continued by a younger brother, Jitsunosuke Kobashi, who is an Episcopalian and the special affiliation of the institution has for several years been with that branch of the Church Universal. The orphanage s now located in a suburb of Osaka and is prospering finely.

Kōbe Orphanage hardly hangs out its Christian colors, but it was opened in 1889 by Mr. Yano, who was trained for that work in the Okayama Asylum. There are now 70 children and an income last year of over *yen*, 8,000. The institution was incorporated three years ago and is doing a useful work. It is practically, though not pronouncedly, Christian in its purpose.

One of the most widely known and influential workers along the lines of Christian benevolence has been Rev. Kosuke Tomeoka. Leaving the ranks of the *Kumi-ai* ministry at the urgent call of what he deemed a clear duty, he served for a time with other *Kumi-ai* evangelists in the large Government prisons in Hokkaidō, as moral instructor and personal friend of the convicts. Having made a special study in America of the whole science of criminology and believing that prevention is better than cure, he has opened a home for wayward boys in a suburb of Tōkyō.

Work for discharged convicts also owes much to *Kumi-ai* workers. Mr. Taneaki Hara whose home in Tōkyō has beeu for six years to hundreds of convicts a way-station of light and love between prison doors and re-established reputations, has been for many years a faithful member of a *Kumi-ai* church, though he originally belonged to another communion. His work of reclaiming fallen men and enabling them to make a new start in life is appreciated and aided not merely by Christians of every name, but by the public at large.

Mr. A. Muramatsu of Kōbe is another rare-souled, practical Christian whose work for ex-convicts commends itself highly to all who know of it. A skilful pick-pocket, he not only became soundly converted himself but has been instrumental in leading many other renegades to reform.

Of the work of Kimura, and Kato and Kagawa and others in this line of helpful service there is no space to speak in detail. But that of Kumekichi Watanabe who died in 1896 must be mentioned briefly. A reformed rake converted years ago in Kōbe prison through the personal influence of members of our Mission, he became a worker of great power among the criminal classes. While serving as chaplain in the Matsuyama prison some years ago he was influential in the conversion among other prisoners of one desperate character who was imprisoned for murder. The man confessed his crime, and suffered the extreme penalty of the law, dying a triumphamt Christian death. His last request made a deep impression on the prison authorities. It was that the feast customarily served to men condemned to die might be dispensed with, and the cost thereof applied to the relief of suffering prisoners.

NON-CHRISTIAN CHARITIES.

Finally, there is a class of orphanages and other benevolent societies, some of which are nominally Buddhist, while others make no religious pretensions whatever, to which members of the Mission out of local considerations give more or less assistance. Perhaps those in Niigata furnish the best illustration. "A benevolent society, a health club, a society that has for its object the fostering of a sewing school in the city and a small orphan asylum" are among the more important of these Japanese

enterprises. In Okayama there is a reform school for boys sustained mainly by public but partly by private charity which counts among its supporters men of all creeds and of no creed, whose superintendent is an ex-*Kumiai* evangelist who has been for several years an efficient officer in the local church of that fellowship.

Were there space we should like to show, what we believe to be true, that these various practical manifestations of that helpful brotherliness, which finds its highest justification and inspiration in the creed and the conduct of Jesus Christ, are keeping well abreast of the best teaching of the age. These great charities or lesser personal ministries, which under God have sprung up from the work our Mission are being conducted with increasing intelligence as well as devotion. Many mistakes have been made, but they have not been repeated. The better teaching of modern methods is moulding these ventures and making them increasingly useful.

Eleemosynary work has passed out of its elementary stage and is adapting itself to the keener criticisms and higher demands of this progressive age. The Mission must be alert if it proposes to continne worthy of the high position it has attained as a valued exponent of practical Christianity.

JAMES H. PETTEE.

Note :—Mention was omitted in the proper place of Mrs. Clark's efficient work in rescuing girls from an evil life by furnishig them with a temporary home and teaching them sewing and other household duties. Miss Gulick continues the work at Miyazaki and there are now twelve young women thus being looked after.

J. H. P.

Publication.

The literary work of the Mission, as Dr. John T. Gulick states in "A Chapter of Mission History in Modern Japan" published by the Mission in 1895, may be said to have begun in 1873 with the publication of the little tract *Chika-michi*, of which over 100,000 copies were circulated within ten years. In the same year, or perhaps very early in 1874, a small edition of the Sermon on the Mount was published in Roman letters, with the English and Japanese versions in parallel columns. Not long after, a few hymns were printed. These were first used in their printed form at the organisation of the Kobe Church, April 19th, 1874. Not far from the same time there appeared a Confession of Faith which was adopted by all the early Kumi-ai Churches and, in a more or less modified form, is still used by some.

In 1875 the Mission established a printing press which was eventually purchased by the Fukuinsha of Osaka, a company of which the late Mr. Imamura was manager and chief owner. This company became the publishing agents of the Mission. In 1896 the business was transferred to the Keiseisha of Tokyo and this company still acts for the Mission, though publishing many books on its own account.

During the nineteen years ending in December, 1894, the Mission published 480,725 copies of books and tracts aggregating 40,731,400 pages. Statistics for the next two and a half years are not at hand, but the sales reported for the five and a half years ending November 30, 1902 were 118,610 copies, aggregating 7,532,462 pages. On the basis of these figures it is fair to say that the Mission has put in circulation over 725,000 copies of books and tracts, covering more than 52,000,000 pages, not to speak of a considerable number published through the Tract Society,

and the Keiseisha. The number of titles now on our list is eighty-eight.

PERIODICALS.

For seven and a half years from 1875, the Mission published a weekly newspaper called the *Shichi Ichi Zappō*. This was succeeded by the *Fukuin Shimpō* (Osaka) and the *Kirisuto-kyō Shimbun* (Tōkyō), both under Japanese control. The first was after a few years given up, the second was after a time aided for several years by a syndicate composed of the American Presbyterian (North), the Reformed (Dutch), and our own Missions. On the Presbyterian side, its successor might be said to be, the *Fukuin Shimpō* (Tōkyō), but direct succession was through the *Maishu Shinshi* to the current *Kirisuto-kyō Sekai* (Osaka), the recognised organ of the Kumi-ai Churches.

For many years the *Rikugo Zasshi*, a monthly magazine, was controlled in whole or in part by members of the Kumi-ai Churches. It is now the organ of the Unitarian Association.

Since 1896, the Mission has published the *Fukuin Sōshi*, a theological review made up chiefly of translations from English and American periodicals, though a few important articles have been included from writers in Japan, both Japanese and foreign.

It has been, and still is, the aim of the Mission to encourage the publication of Christian literature by Japanese houses, and to make the publication work of the Mission purely subsidiary. Accordingly, its members have often placed their books and tracts in the hands of Keiseisha, or other publishers. We believe this to be on the whole the less expensive and otherwise the better plan. Accordingly, we do not look forward to any large increase in our work of publication. Nor do we feel confident that our work will open the way for a denominational publishing house, though such a house may be found desirable in coming days. This matter we are content to leave for the future to decide. We are glad, however, that we have been able to make so large a contribution to the Christian literature of Japan.

D. C. GREENE.

Obituary.

Under this head are included only those who have died since "A Chapter of Mission History" was published in 1895.

Rev. Robert H. Davis was born at Frederica, Del. in 1844, graduated from Amherst College in 1868 and from Bangor Theological Seminary in 1871. Ordained in 1872, he labored five years at Kobe and three at Niigata. Returning in 1886 with his family to the United States, after extended pastorates in New Hampshire and Michigan, he died February 20th, 1899. Mr. Davis was a man of intense earnestness and sturdiness character and will long be remembered by those associated with him.

Rev. M. L. Gordon, M.D., D.D., was born in 1843 at Waynesburg, Pa. Graduating from Waynesburg College in 1868 and from Andover Theological Seminary in 1871, he was ordained in 1871, in which year he took his medical degree at Long Island College. He was connected with Ōsaka station for seven years and with Kyōto for twenty years until his death.

One of the fathers of the Mission, sage in counsel, fervent in spirit, possessing a rich homiletical gift, a most forcible preacher in simple Japanese

of keen insight into the practical hearing of truth, convincing in argument, scholarly, quick of sympathy, highly sensitive, a devoted soul, ever careful to seek the mind of the Master, whose Gospel he loved to preach. "Even though I know a return to Japan means shortening my life by several years, I'd rather work in Japan at the expense of longer life elsewhere." Uttered in 1891, on leaving for a furlough, this saying characterises his passionate devotion to the work, to the very last.

Mission Roll.

The Compiler of this Roll desires to express his obligation to the Mission Secretary who has kindly placed the Records of the Mission at his disposal and in other ways shown his interest in the work.—A. W. S.

	Names of Missionaries.*	Entered the Mission.	Left the Mission.†	Marriages. Deaths, etc.
1	Rev. Dan'l Crosby Greene (D.D. 1879).	Nov. 30, 1869.		
2	Mrs. Mary Forbes Greene	,,		
3	Rev. Orramel Hinckley Gulick ...	Mar. 3, 1871.	July 16, 1892.	
4	Mrs. Ann Clark Gulick...	,,	,,	
5	Rev. Jerome Dean Davis (D.D. 1882)	Dec. 1, 1871.		
6	Mrs. Sophia Strong Davis ... ... Mrs. Frances Hooper Davis, v. 59..	,,	Apr. 7, 1886 ,,	d. at sea.
7	John Cutting Berry, M.D.	June 1, 1872.	Nov. 14, 1893.	Elected Corporate Member, A.B.C. F.M., 1897.
8	Mrs. Maria Gove Berry	,,	,,	
9	Rev. Marquis Lafayette Gordon, M.D. (D.D. 1883)...	Oct. 5, 1872.	Nov. 4, 1900.	d. Auburndale, Ms.
10	Mrs. Agnes Donald Gordon	,,		
11	Miss Julia Elizabeth Dudley... ...	Mar. 30, 1873.	Jan. 8, 1901.	
12	Miss Eliza Talcott	,,		
13	Rev. John Laidlaw Atkinson (D.D. 1896)	Sept. 28, 1873.		
14	Mrs. Caroline Guernsey Atkinon...	,,		
15	Rev. Granville Mears Dexter ...	Oct. 31, 1873.	Apr. 5, 1875.	
16	Mrs. Florence Ashley Dexter ...	,,	,,	
17	Rev. Horace Hall Leavitt ... ... Mrs. Mary Kelly Leavitt, *v.* 35 ...	Nov. 15, 1873.	Apr. 12, 1881. ,,	
18	Miss Mary E. Gouldy	Dec. 8, 1873.	Apr. 28, 1885.	
19	Rev. Wallace Taylor, M. D.... ...	Jan. 1, 1874.		
20	Mrs. Mary Wisner Taylor... ...	,,		
21	Miss Julia Ann Eliza Gulick ...	June 28, 1874.		
22	Arthur Herman Adams, M.D. ...	Nov. 26, 1874.	Nov. 23, 1879.	d. at sea.
23	Mrs. Sarah Thomas Adams	,,	1879.	
24	Rev. John Kinney Hyde DeForest (D.D., 1889)	,,		
35	Mrs. Elizabeth Starr DeForest ...	,,		
26	*Rev. Joseph Hardy Neesima* (*LL.D.*, 1889) ... ... *Mrs. Yage Yamamoto Neesima v* 23	,,	*Jan.* 23, 1890.	d. at Oiso, Japan.
27	Rev. Edward Topping Doane. ...	Nov. 26, 1875.	May 19, 1877.	d. Honolulu, May 16, 1890.
28	Mrs. Clara Strong Hale Doaue. ...	,,	,,	d. May 15, 1902.
29	Rev. Dwight Whitney Learned (Ph.D.. 1873, D. D., 1896)	,,		
30	Mrs. Florence Rehard Learned ...	,,		

	Names of Missionaries.*	Entered the Mission.	Left the Mission.†	Marriages, Deaths, etc
31	Miss. Frances Amelia Stevens, *v.* 46	Nov. 26, 1875.	Mar. 29, 1899	m. Rev. J. T. Gulick, at Osaka, May 31, 1880
32	Miss Justina Emily Wheeler ...	„	May 31, 1878	m. Rev. Chauncey Goodrich D. D., at Osaka, May 31, 1878. d, Tungcho, China, Sept. 4, 1878.
33	*Mrs. Yaye Yamamoto Neesima v.* 26.	Jan. 3, 1876.	1890.	
34	Miss Martha Jane Barrows	Apr. 7, 1876.		
35	Mrs. Mary Kelley Leavitt, *v.* 17 ...	„	Apr. 12, 1881.	
36	Miss Alice Jeannette Starkweather	„	May 10, 1883.	
37	Mr. DeWitt Clinton Jencks	Apr. 1, 1877.	Mar., 1887.	
38	Mrs. Sara Smith Jencks	„	„	
39	Miss Harriet Frances Parmelee ...	Oct. 3, 1877.		
40	Miss Julia Wilson	„	June 20, 1880.	
41	Miss Virginia Alzade Clarkson. *v.* 61...	Nov. 23, 1877.	Aug. 29, 1892.	m. Rev. C. M Cady at Kyōtō, July 1, 1886.
42	Rev. William Willis Curtis	„	Nov. 24, 1896.	
43	Mrs. Delia Harris Curtis	„	*Oct.* 12, 1880.	at Osaka.
	Mrs. Lydia Cone Curtis. *v.* 73 ...			
44	Rev. Otis Cary...	Mar. 3, 1878.		
45	Mrs. Ellen Emerson Cary	„		
46	Rev. John Thomas Gulick (Ph.D., 1889)	Sept. 1878.	Mar. 29, 1899	Associate member from Oct. 7, 1875 until 1878.
	Mrs. Frances Stevens Gulick, *v.* 31		„	
47	Rev. Robert Henry Davis	Oct. 26, 1878.	Dec. 27, 1886.	d. Feb. 20, 1898.
48	Mrs. Frances, Rounds Davis. ...	„	„	
49	Miss Frances Adelia Gardner. ...	„	May 4, 1894.	
50	Rev. James Horace Pettee (D.D., 1898).	„		
51	Mrs. Isabella Wilson Pettee. ...	„		
52	Miss Abby Maria Colby.	May 24, 1879.		
53	Miss Anna Young Davis.	Oct. 10, 1879.	Dec. 26, 1887.	m. Rev. B. J. Salvage, Dec. 17, 1901.
54	Miss Emilie Louise Kellogg. ...	Oct. 1, 1880.	Sept. 29, 1882.	m. Rev. Marcus L. Taft. D.D., at Osaka. Sept. 29, 1882.
55	Rev. George Allchin.	Nov. 12, 1882.		
56	Mrs. Nellie Stratton Allchin. ...	„		
57	Miss Emily Maria Brown.	Nov. 20, 1882.	Dec. 30, 1899.	m. Mr. Jas. Harkness, at Minot, No. Dak., Dec. 18. 1902.
58	Miss Mary Adelaide Daughaday...	Mar. 21, 1883.		
59	Miss Frances Hooper, *v.* 6.	„		m. Rev. J. D. Davis, D.D., at Kyoto, July 10, 1888.
60	Miss Susan Annette Searle	Oct. 26, 1883.		
61	Rev. Chauncey Marvin Cady. ...	Sept. 15, 1884.	Aug. 29, 1892.	
	Mrs. Virginia Clarkson Cady, *v.* 41.		„	

	Names of Missionaries *	Entered the Mission.	Left the Mission.†	Marriages, Deaths, etc.
62	Rev. Marshall Richard Gaines. ...	Nov. 13, 1884.	Nov. 23, 1889.	
63	Mrs. Louise Walker Gaines	„	„	
64	Miss Catharine Sophia Scudder ...	Feb. 4, 1885.	Sept. 21, 1889.	d. Pasadena, Cal., Feb. 14, 1890.
65	Rev Doremus Scudder, M. D. (D.D., 1898).	„	„	Elected corporate member of A. B. C. F.M. 1899.
	Mrs. Eliza Canfield Scudder, *v* 82..		„	
66	Miss Effie Burton Gunnison	Oct. 17, 1885.	Aug. 5, 1894.	m. Mr. M. Monaco.
67	Miss Melinda Ann Judson Richards	Jan., 1886.	Oct., 1890.	
68	Rev. George Miller Rowland ...	Oct. 20, 1886		
69	Mrs. Helen Goodrich Rowland ...	„		
70	Miss Marcia Fessenden Bliss ...	Nov. 7, 1886.	June 4, 1887.	m. Mr. Chas. A. Ufford, June 20, 1889.
71	Mr. Edmund Buckley (Ph. D., 1894)	„	Nov. 29, 1892.	
72	Mrs. Sara Craig Buckley, M. D. ...	„	„	
73	Mrs. Lydia Cone Curtis, v. 43 ...	„	Nov. 24, 1896.	
74	Rev. Arthur Willis Stanford ...	„		
75	Mrs. Jennie Pearson Stanford ...	„		
76	Rev. Frank Newhall White (D.D., 1898)	„	Apr. 26, 1893.	Elected corporate Member A. B. C. F. M. 1897.
77	Mrs. Jennie Allen White	„	„	
78	Miss Mary Ellen Wainwright ...	May 31, 1887.		
79	Rev. George Eugene Albrecht (D.D., 1900)	July 17, 1887.		
80	Mrs. Leonora Barr Albrecht ...	„		
81	Miss Mary Louise Graves	„	Jan. 21, 1892.	
82	Mrs. Eliza Canfield Kendall v. 65	„	Sept. 21, 1889.	m. Rev. D. Scudder, M. D., D.D. June 21, 1888 at Niigata.
83	Miss Mary Poole	„	July 28, 1891.	
84	*Rev. Henry Martyn Scudder, M. D., D.D.*	„	Sept. 21, 1889.	d. Winchester, Ms., June 4, 1895.
85	*Mrs. Fanny Lewis Scudder*	„	„	d. Winchester, Ms., Nov. 30, 1900.
86	Rev. Samuel Colcord Bartlett ...	Sept. 29, 1887.		
	Mrs. Fanny Gordon Bartlett, v. 142			
87	Rev. Cyrus Alonzo Clark	„		
88	Mrs. Harriet Gulick Clark	„		
89	Miss Almona Gill, v. 123	„	Aug. 20, 1895	m. Rev. C. M. Severance at Kobe, July 12, 1892. d. Cheveland, O., Nov. 7, 1898.
90	Miss Cornelia Judson	„		
91	Miss Mathilde Hermine Meyer ...	„	Nov. 14, 1893	m. Rev. J. K. Greene, D.D., Sept. 10, 1895.
92	Rev. Horatio Bannister Newell ...	„		
	Mrs. Jane Cozad Newell, *v.* 100 ...			

	Names of Missionaries.*	Entered the Mission.	Left the Mission.†	Marriages, Deaths, etc.
93	Miss Martha Johnson Clark, *v.* 110	Nov. 28, 1887.		m. Rev. H. Pedley, at Kumamoto, Nov. 21, 1892, Sept. 14 at Kobe.
94	*Miss Mary H. Shed*....	„	May 4,464.	
95	Miss Annie Lyon Howe	Dec. 21, 1887.		
96	Rev. Sidney Lewis Gulick	Jan. 2, 1888.		
97	Mrs. Cara Fisher Gulick	„		
98	Miss Florence White	Feb. 24, 1888.	July 16, 1861.	m. J. H. James, W, D. Sept. 18, 1895.
99	Miss Gertrude Cozad	Aug. 9, 1888.		
100	Miss Jane Cozad, *v.* 92	„		m. Rev. H. B. Newell, at Tokyo July 3, 1889.
101	Miss Mary Florence Denton ...	Sept. 26, 1888.		
102	Miss Ida Augusta McLennan, *v.* 126...	Nov. 6, 1883.		m. Rev. S. S. White, at Okayama, June 29, 1892.
103	Miss Ida Victoria Smith	Dec. 19, 1838.	July 16, 1991.	
104	Miss Annie Hammond Bradshaw.	Jan. 8, 1889.		
105	*Mr. Charles Truman Wyckoff*... ...	Mar. 1, 1889.	July 4, 1891.	Ordained Sept. 22, 1891. m. Aug. 18, 1897, at Miyanoshita.
106	*Lt. George Clayton Foulk*	Sept., 1889.	*Aug.* 6, 1893.	
197	*Mrs. Kane Foulk*	„	Dec. 31, 1893.	
108	*Miss Annie Marie Vetter*, *v.* 116 ...	1889.	July, 1892.	m. Mr. F. H. Bassett, at Osaka, June 30, 1891.
109	Rev. Hilton Pedley	Sept. 22, 1889.		
110	Mrs. Elizabeth Staples Pedley ... Mrs. Martha Clark Pedley, *v.* 93.	„	*May* 17, 1880.	d. at Niigata
111	Miss Mary Radford	„	Mar. 14, 1899.	m. Mr. Parker R. Bradley.
112	Miss Mary Bryant Daniels	Oct. 23, 1889.		
113	Miss Fanny Eusworth Griswold...	„		
114	Miss Mary Anna Holbrook, M. D.	„		
115	Miss Cora Agusta Stone	„	Apr. 19, 1894.	
116	*Mr. Franklin H. Bassett* ... ... *Mrs. Annie Vetter Bassett*, *v.* 108 ...	Spring, 1890.	July, 1092.	Oct. 3, 1894.
117	*Mr. Arthur Wellesley Beall*	Oct. 1, 1890.	June, 1893.	
118	Miss Clara Louise Brown	Oct. 19, 1890.		
119	Rev. William Leavitt Curtis ...	„		
120	Mrs. Gertrude Benedict Curtis ...	„		
121	Mr. Arthur Thompson Hill ...	„	Sept. 1, 1896.	
122	Mrs Louise Eddy Hill...	„	„	
123	Rev. Claude Milton Severance ... Mrs. Almona Gill Severance, *v.* 89	„	Aug. 20, 1895. „	
124	Miss Caroline Mary Telford ...	„	May 10, 1895.	
125	Miss Elizabeth Torrey	„		
126	Rev. Schuyler Samson White ... Mrs Alice McLennan White *v.* 102	„		
127	Miss Alice Pettee Adams	Apr. 21, 1891.		
128	Miss Abbie Wallace Kent	June 19, 1891.	Apr. 26, 1896.	
129	*Rev. Harper Havelock Coates*... ...	Sept. 1891.	July, 1892.	

	Names of Missionaries.*	Entered the mission.	Left the Mission.†	Marriages, Deaths, etc.
130	Miss Helen Eliza Frazer	Oct. 13, 1891.	July, 1896.	
131	Miss Alice Eliza Harwood	„	July 13, 1896.	
132	Miss Elizabeth Wilkinson	„	Feb. 17, 1892.	m. Mr. Chas. H. Kitchen, 1895.
133	Miss Nina Claire Stewart	Oct. 29, 1891	Apr. 9, 1897.	
134	*Mr. Orlando Newell Benton*	Jan., 1892	Dec., 1892.	
135	*Mrs. Louisa Lewis Gulick*	Sept. 15, 1892	*June* 14, 1894.	At Takanabe
136	Miss Lucy Ella Case	Nov. 14, 1892		
137	*Mr. Cameron Johnson*	Sept., 1893	July 1, 1894.	
138	Rev. William Horace Noyes ...	Oct. 17, 1893.	Mar. 13, 1897.	
139	Mrs. Inez Curl Noyes	„	„	
140	*Miss Harriet Miriam Benedict* ...	May 1, 1894.	May 16, 1900.	m. Rev. J. D. Whitelaw, Mar. 26, 1902.
141	*Mr. Amos Alton Davis* ... ... *Mrs. Annie Jackson Davis v.* 143 ...	Aug. 1, 1894.	June 30, 1896.	
142	Mrs. Fanny Gordon Barttett *v.* 86.	Sept. 10, 1894.		
143	*Mrs. Annie Jackson Davis v.* 141 ...	Dec. 26, 1895.	June 30, 1896.	
144	Miss Electra Pauline Swartz ...	Oct. 27, 1896.	Jan. 28, 1903.	
145	Miss Gertrude May Willcox ...	Mar. 4, 1897.	June 30, 1899.	m. Rev. Wm. R. Weakley, at Kobe, July 1, 1899.
146	Miss Cora McCaudlish	Oct. 13, 1897.	July 15, 1902.	m. Rev. Wm. P. Lovett, Oct, 25, 1902.
147	*Miss Ada Burrows Chandler*	Sept. 26, 1899.		
148	Miss Edith Sophia Sherman Shaw	„	June 30, 1901.	m. Mr. H. S. Wheeler, at Okayama, Jan. 1, 1901.
149	Mr. Charles McLean Warren ...	Oct. 24, 1899.		
150	Miss Cora Frances Keith	Nov. 19, 1899.		
151	*Miss Grace Whitney Learned*	Sept. 10, 1900.		
152	Rev. Frank Alanson Lombard ...	Sept. 11, 1900.		
153	Rev. Henry James Bennett	Nov. 10, 1901.		
154	Rev. Morton Dexter Dunning ... Mrs. May Ward Dunning, *v.* 158...	June 11, 1902.		
155	Miss Olive Sawyer Hoyt	Oct. 21, 1902.		
156	Rev. Enoch Frye Bell	Nov. 17, 1902.		
157	Mrs. Anna Bowman Bell	„		
158	Mrs. May Ward Dunning *v.* 154 ...	Dec. 16, 1902.		

Note.—In many cases the date for leaving is that of departure from Japan, not that of actual severance of relations.

* Names of Associate Members are in italics. † Italics denote date of death

An Exhibit of Interest at Osaka.

The Young Men's Christian Association has placed in the Osaka Exhibition, near the northwest corner of the Foreign Samples Building (Sangokwan), an exhibit representing the world-wide work. The exhibit contains photographs of city, student, railroad, army, and navy Association buildings in Europe, America, India, China, and Japan. Also photographs illustrating the religious, social, educational and physical departments, with charts explaining the same. All foreigners are asked to look up this exhibit personally, and particularly to bring it to tihe attention of Japanese Christians who may attend.

New Publications.

Toward the close of April there will be issued a translation of the

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by

Prof. George H. PALMER of Harvard University.

This translation has been prepared by Mr. SHINKO IMAIZUMI and has appeared in successive numbers of the FUKUIN SŌSHI. The aim of the book is describe the field of ethics as distinguished from Law, Esthetics, and Religion. Large space is devoted to the relations of Ethics to Religion. The book should prove of great value to all students.

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